

THE
ECLECTIC REVIEW.

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THIRD SERIES.

VOL. VI.

Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λίγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρεῖον τι καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα ἔρηται παρ' ἑκάστη τῶν αἰρέσεων τούτων καλῶς, δικαιοσύνην μετὰ εὐσιβούς ἱπιστήμης ἐκδιδάσκοντα, τοῦτο σύμπαν τὸ ἙΚΑΕΚΤΙΚΟΝ φιλοσοφίαν φῆμι.

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THE

ECYBCTIC REVIEW.

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CONTENTS.

	PAGE
ACKERMANN'S Juvenile Forget-me-not	508
Aikin's, Dr., Select Works of the British Poets, from Jonson to Beattie	225
Alexander, Dr. A., on the Canon of the Old and New Testament Scriptures	70
Amethyst, The	508
Amulet, The	453
Annals, The	453, 508, 550
Ballantyne's Examination of the Human Mind	123
Beverley's Letter to the Archbishop of York, on the Corrupt State of the Church of England	1
Bible Society. Its Constitution impartially examined. By a Clerical Member	277
Brandram's, Rev. A., Letter to T. Pell Platt, on the Bible Society	81
Burton's, Dr. E., Enquiry into the Heresies of the Apostolic Age	373
Calmet's Dictionary of the Bible, with the Fragments incorporated	277
Cellérier's Discourse on the Authenticity and Divine Origin of the Old Testament. By the Rev. J. R. Wreford	493
Character of the Bible Society as a Religious Institution. By Clericus	165
Church Reform. By a Churchman	1
Circular addressed to the Members of the British and Foreign Bible Society, &c., &c. By a Provisional Committee	165
Coleridge, S. T., on the Constitution of Church and State	1
Considerations submitted to the Committee of the British and Foreign Bible Society, on the present Crisis of its Affairs. By a Secretary of an Auxiliary Bible Society	165
Continental Annual and Romantic Cabinet	508
Corbyn on the Management and Diseases of Infants under the influence of the Climate of India	64
Crotch's, Dr., Lectures on Music	249
De la Beche's Geological Notes	75
Sections and Views	ib.
Dewar, Dr. D., on the Nature, Reality, and Efficacy of the Atonement	306
Douglas on the Prospects of Britain	433
Edwards's Enquiry into the Freedom of the Will, with an Introductory Essay by the Author of the Natural History of Enthusiasm	281
Ellis's Polynesian Researches	93
Vindication of the South Sea Missions	ib.
Everett's J., Edwin, a Tale of Saxon Times	90
Village Blacksmith	369
Ferrier's Memoirs of the Rev. W. Wilson, A.M.	267
Fletcher's History of Poland	134
Dr. J., Letter to the Hon. and Rev. Gerard T. Noel, on the Constitution of the Bible Society	81
Forget-me-not, The	508
Frazer's Life and Diary of the Rev. Ebenezer Erskine, A.M.	267
French and Skinner's New Translation of the Book of Psalms	151
Friendship's Offering	453
Gardens and Menagerie of the Zoological Society delineated	179
Gibbon's Decline and Fall of the Roman Empire; with an Introductory Memoir by W. Youngman	217
Gorham's Memoirs of John Martyn and Thomas Martyn, &c.	449
Greenfield's Translation of the New Testament from the Greek into Hebrew	319
Pillar of Divine Truth	ib.
Haldane's, R., Review of the Conduct of the Committee of the Bible Society	82
Hall's, Rev. R., Works. Published under the Superintendence of Dr. Olinthus Gregory	183
Harmonicon, The	249
Harrison's Tales of a Physician, 2d Series	259
Heath's Picturesque Annual	508

	PAGE
History of France. By E. E. Crowe. Lardner's Cabinet Cyclopædia	421
——— Poland.—Lardner's Cabinet Cyclopædia	134
Humourist, The	508
Illustrations of the Annuals	550
Insect Miscellanies—Library of Entertaining Knowledge	501
Jenour's Translation of the Book of the Prophet Isaiah, with Notes	407
Jones's, W., Ecclesiastical History	185
Jowett's <i>Lyra Sacra</i>	469
——— <i>Musæ Solitariae</i> , vol. 2	ib.
Juridical Letters, in reference to the present crisis of Law Reform. By Eunomus	384
Juvenile Forget-me-not	453
——— Souvenir	508
Keepsake, The	ib.
La Trobe on the Music of the Church	469
Letter to the Hon. and Rev. Baptist W. Noel on the Bible Society. By Fiat	81
Justitia	185
Library of Ecclesiastical Knowledge	91, 184, 278, 371, 466, 557
Literary Intelligence	508
——— Souvenir, The	421
Lives of Eminent British Statesmen—Lardner's Cabinet Cyclopædia	75
Lyell's Principles of Geology	281
Mackintosh's, Sir J., Dissertation on the Progress of Ethical Philosophy	267
Memoir of the Rev. Dr. Payson	352
Memoirs of Count Lavalette, by himself	501
Montagu's Ornithological Dictionary of British Birds. Edited by James Rennie, A.M.	82
Naval and Military Bible Society. Speeches delivered at the Anniversary, 1831.	508
New Year's Gift	384
North American Review, No. LXXII.	82
Observations addressed to the Trinitarian Friends and Members of the Bible Society. By a Clerical Member of the Provisional Committee	75
Parkinson's Outlines of Oryctology	237
Parsons's, J., Sermons	469
Pettet's Original Sacred Music	315
Pleasures of Benevolence, The, a Poem	183
Reed's Discourse on Eminent Piety essential to Eminent Usefulness	46
Religion in Greece; with Facts and Anecdotes	217
Robertson's Works, with an Account of his Life and Writings by Dugald Stewart	453
Roscoe's Landscape Annual	64
Searle on the Nature, Cause, and Treatment of Cholera	274
Seaward's, Sir E., Narrative of his Shipwreck. Edited by Miss Jane Porter	59
Smith's, Dr. J. P., Discourse on the Personality and Divinity of the Holy Spirit	225
Southey's Select Works of the British Poets, from Chaucer to Jonson	537
Stewart's Visit to the South Seas	28
Temple of Melekartha, The	273
Tooke's Diversions of Purley. Edited by Richard Taylor, F.R.S., &c.	421
Treatise on Silk Manufacture. Lardner's Cabinet Cyclopædia	529
——— on the Nature and Causes of Doubt	93, 204
Tyerman and Bennet's Journal of Voyages and Travels. Compiled by James Montgomery	75
Ure's New System of Geology	46
Waddington on the Present Condition and Prospects of the Greek, or Oriental Church	349
Watson's, Rev. R., Life of Wesley	359
What will the Lords do?	62
Wilson's, J., Appeal to Dissenters on submitting to the Obligation imposed by Law, for the Religious Celebration of Marriage	453
Winter's Wreath	

14 W 2

THE ECLECTIC REVIEW,

FOR JULY, 1831.

- Art. I. 1. *On the Constitution of the Church and State, according to the Idea of Each ; with Aids toward a right Judgement of the late Catholic Bill.* By S. T. Coleridge, Esq., R.A., R.S.L. Small 8vo. pp. 227. Price 10s. 6d. London, 1830.
2. *A Letter to his Grace the Archbishop of York, on the present Corrupt State of the Church of England.* By R. M. Beverley, Esq. 8vo. Fifth Edition. pp. 42. Beverley, 1831.
3. *Church Reform.* By a Churchman. Second Edition, small 8vo. pp. 226. London, Murray, 1830.

FEW writers of the present day are so capable of furnishing 'aids to reflection' as Mr. Coleridge ; but, 'aids toward a 'right judgement' of any question, his mode of treating things is not the best adapted to supply. What the late Mr. Hall once remarked of Dr. Owen, may with still greater propriety be applied to the Author of "*The Friend*,"—that he 'dives deep' and comes up muddy.* He is, perhaps, the most comprehensive thinker of the age, but it is a comprehensiveness fatal to distinctness ; and the vague, generalized survey of a subject, which he loves to take, reminds us of a bird's eye view of a tract of country, or of the appearance of the earth from a balloon. And, if we may pursue the simile, from the elevation to

* Mr. Hall was peculiarly happy in repartee. Dr. Mason, of New York, (from whom we heard the anecdote,) was zealously expatiating on the merits of Dr. Owen as a writer :—' You must at least allow,' he said to Mr. Hall, ' that Owen dives deep.' ' Yes, sir,' was the reply, ' dives deep,' &c. as given above. Mr. Hall was ever ready, however, to do justice to Owen as a divine : it was to his prolix and perplexed style only that he referred.

which he transports us, the misty exhalations of thought which come rolling one over another, apparently the sport of accident or impulse, but governed by unknown laws of association,—often assume forms of grandeur and beauty which delight the fancy, although they obscure or conceal the field of intellectual vision. Mr. Coleridge's habits of thought are strikingly desultory, and yet, they must be characterized as truly philosophical; and from the combination of these almost incompatible qualities results the peculiar character of his writings. He proceeds in a way the very opposite to that of some eloquent writers, who, having selected a proposition for illustration, concentrate their whole attention upon that point, lavish on it all the strength of argument, and never leave it till the theme is fairly exhausted. Mr. Coleridge, on the contrary, never closes with a subject, never comes to close quarters, but brings the artillery of his learning and eloquence to bear upon large masses. We can hardly conceive of a more striking contrast than that which his writings present, in this respect, to those of Dr. Chalmers. The one is fond of exhibiting a simple idea in every variety of aspect, and of decorating it with multiplied illustrations, making it the central point of the shifting figures, in a manner that has been aptly compared to the effect of the objects in a kaleidoscope. The other surrounds us with a gallery of abstractions, theories, axioms, unfinished sketches, and antique fragments, in which his own conceptions are indiscriminately blended with those of other men; where nothing is well arranged, and scarcely any thing is finished, but here, ideas present themselves roughly blocked out, and waiting for the chisel,—there, a rude sketch suggests hints for a study,—here is seen a foot of Hercules, there, a head of Juno,—here, the *torso* of a Church, and there, the fragments of a Constitution. Now all this is very pleasant as an exhibition, but extremely difficult to deal with. The disorderly opulence of the Author's stores of thought, by which he is himself bewildered, baffles all analysis. We are charmed with the grouping and succession of objects, but they will not fall into perspective; and when we arrive at the end, we seem as far as ever from any definite conclusion. In vain would any but the most attentive reader attempt to disentangle the complex knot of ideas laid before him in the present volume. The style of the composition itself answers to the involution of the thoughts. Digression upon digression, parenthesis within parenthesis, distinctions the most refined, transitions the most abrupt, positions the most paradoxical, keep continually the mind of the reader upon the stretch, wondering whither the erudite and accomplished Writer intends to lead him. A single sentence, taken from the volume before us, will serve to illustrate this peculiarity of the Author's mode of developing his ideas.

'The principle itself, which as not contained within the rule and compass of law, its practical manifestations being indeterminable and inappreciable *à priori*, and then only to be recorded as having manifested itself, when the predisposing causes and the enduring effects prove the unific mind and energy of the nation to have been in travail; when they have made audible to the historian that Voice of the People which is the Voice of God;—this Principle, I say, (or the Power, that is the subject of it,) which by its very essence existing and working as an *Idea* only, except in the rare and predestined epochs of Growth and Reparation, might seem to many fitter matter for verse than for sober argument, I will, by way of compromise, and for the amusement of the reader, sum up in the rhyming prose of an old Puritan poet, consigned to contempt by Mr. Pope, but whose writings, with all their barren flats and dribbling common-place, contain nobler principles, profounder truths, and more that is properly and peculiarly *poetic* than are to be found in his own works.' pp. 113, 14.

It would be a somewhat puzzling exercise to a tyro in grammar, to parse this leviathan sentence. The ground-work of the lofty pile of words, is the simple and intelligible announcement: 'The Principle itself I will sum up in the rhyming prose of an old Puritan poet.' This is all that Mr. Coleridge meant originally to say. But, upon this primary thought he has grafted, first, the parenthesis beginning with the word 'which,' then suddenly dropped for a series of annotations upon the word 'principle,' and not taken up again till the words 'might seem to many fitter matter for verse than for sober argument;' a hundred and six words being interposed between the verb 'might seem' and its nominative 'which.' The intermediate clauses consist of two distinct sub-parentheses, each requiring to be made a separate sentence. Lastly, we have appended to the whole a criticism upon the poetry of Wither, and to this is subjoined a distinct note. This mode of packing words reminds us of the ingenious toy composed of a series of wooden apples one within another, which a child continues to open with increased admiration till he gets to the minute kernel. Disentangled from each other, the several sentences comprised in the above extract, would read as follows.

'The principle itself' (that is, 'a due proportion of the *potential* to the *actual* power' in the body politic) 'is not contained within the rule and compass of law, its practical manifestations being indeterminable and inappreciable *à priori*, and then only to be recorded as having manifested itself, when the predisposing causes and the enduring effects prove the unific mind and energy of the nation to have been in travail,—when they have made audible to the historian that voice of the people which is the voice of God.

'This principle, or the power that is the subject of it, by its very essence, exists and works as an idea only, except in the rare and predestined epochs of Growth and Reparation.

‘It might,’ as such, ‘seem to many fitter matter for verse than for sober argument.’

‘I will,’ therefore, ‘by way of compromise, and for the amusement of the reader, sum it up in the rhyming prose of an old Puritan poet, George Withers:—a Poet consigned to contempt by Mr. Pope, but whose writings, with all their barren flats and dribbling common-place, contain nobler principles, profounder truths, and more that is properly and peculiarly *poetic*, than are to be found in his own works.’

But the reader has not yet arrived at the lines in question. In the note above mentioned, Mr. Coleridge guards us against inferring that ‘he holds George Withers as great a writer as ‘Alexander Pope.’ He moreover calls upon us to mark that, in the stanza about to be cited, the word *State* is used as synonymous with the entire body politic. On returning to the text, we find him stating whence he copied the passage,—from ‘a flying sheet of four leaves’, printed in 1745 (1645?). At last, after an introductory extract, we come to the kernel.

“Let not your King and Parliament in *One*,
 Much less apart, mistake themselves for that
 Which is most worthy to be thought upon:
 Nor think they are, essentially, the *STATE*.
 Let them not fancy, that th’ Authority
 And Priviledges upon them bestown,
 Conferr’d are to set up a Majesty,
 A Power, or a Glory of their own!
 But let them know, ’twas for a deeper life,
 Which they but *represent*——
 That there’s on earth a yet auguster Thing,
 Veil’d tho’ it be, than Parliament and King.”

With the sentiment conveyed in these rude but forceful lines, our readers will not be displeased; but we doubt whether they will serve as a key to the mysterious ‘principle’ which they are cited to illustrate. In justice, therefore, to Mr. Coleridge, we have still to supply an explanatory comment upon the sentence we have dissected, and which appears, of course, to the greater disadvantage as being detached from its connexion with the preceding matter.

Of the conditions requisite to the health and constitutional vigour of a body politic, two are selected by the Author as being, in his judgement, the most important, so as to deserve the name of political principles or maxims. The first is, ‘a due proportion of the free and permeative life and energy of the Nation to the organized powers brought within containing channels.’ In plain English, if we understand the meaning wrapped up in this physiological metaphor, a due balance of the legitimate powers of government on the one hand, with the antagonist rights, privileges, and power of resistance in the

people on the other. 'What the exact proportion of the two kinds of force should be,' Mr. Coleridge remarks, 'it is impossible to predetermine; but the existence of a disproportion is sure to be detected sooner or later by the effects.' The ancient Greek democracies fell into dissolution, from 'the excess of the permeative energy of the nation,' and the relative feebleness of the political organization. The Republic of Venice fell, because all political power was determined to the Government, and the people were nothing: the State, therefore, 'lost all power of resistance *ad extra*.' We agree with Mr. Coleridge, that to find the due proportion of the two kinds of force, the controlling and the resisting, is the most delicate and recondite problem in political science,—one that will, perhaps, ever defy precise solution. To preserve the due equilibrium under the existing circumstances of the State, is the true business and highest duty of the Administrative Government. And in order to this, it is of the first importance, that the principle propounded by our Author should be understood and recognised on all sides; that the opposing forces of the Crown and the People should not be supposed to be hostile, when, in fact, they support each other by the equipoise, or to involve contrary interests because they are opposite powers.

The second condition of political health is that which is described in the passage already cited, and the terms of which we are now to explain; namely, 'a due proportion of the *potential* (latent, dormant) to the actual power.' This 'potential power,' we have seen, 'exists and works as an *Idea* only.' But we must first explain what Mr. Coleridge understands by an *Idea*.

'By an idea, I mean that conception of a thing, which is not abstracted from any particular state, form, or mode in which the thing may happen to exist at this or that time, nor yet generalized from any number or succession of such forms or modes, but which is given by the knowledge of its ultimate aim * That which, contemplated

* Mr. Coleridge distinguishes an idea from a conception, defining the latter as a *conscious* act of the understanding, by which it *comprehends* the object or impression; whereas an *idea* may influence a man without his being competent to express it in definite words. Thus, an *obscure* or indistinct conception would seem to be an idea! In a subsequent part of the volume, adverting to the expression, 'abstract conceptions', as occurring in the 'Natural History of Enthusiasm', Mr. Coleridge says: 'By abstract conceptions, the Author means what I should call ideas, and, as such, contradistinguish from conceptions, whether abstracted or generalized.' This distinction, however, is too arbitrary and technical to be generally adopted; nor can we agree with Mr. Coleridge, that a 'peculiar nomenclature' is

objectively, (i. e. as existing *externally* to the mind,) we call a **LAW**; the same, contemplated *subjectively*, (i. e. as existing in a subject or mind,) is an **Idea**. Hence Plato often names ideas laws; and Lord Bacon, the British Plato, describes the laws of the material universe as the Ideas in Nature. "Quod in naturâ *naturalâ* Lex, in naturâ *naturante* IDEA dicitur." pp. 3, 5.

A remarkable contrast may be discerned, our Author thinks, 'between the acceptation of the word *Idea*, *before* the Restoration, and the *present* use of the same word;' indicating nothing less than a revolution in philosophy. We admit that the word is not so frequently used now as formerly in the philosophical acceptation of an archetype or model; as when Milton, speaking of the creation, exclaims,

'How good, how fair,
Answering his great *Idea*!'

But the word was never used exclusively in this acceptation, or in any other technical sense. Shakspeare uses it in the simple sense of a mental image; and so Fairfax has it—

'Her sweet idea wandered thro' his thoughts.'

On the other hand, it is far from being true, that the word, hackneyed and vulgarised as it has become, is now exclusively used in reference to sensations; or that the ideas of Will, God, Freedom, the Beautiful, are no longer the matter of high discourse, as in the days of Sidney and Spenser, Harrington and Milton, Politian and Mirandula. There can be no propriety, however, in attempting to restrict the use of a familiar word to a technical acceptation; and we should imagine it to be quite easy, by a qualifying epithet, to prevent the possibility of misconception. When we speak, for instance, of the right idea of

indispensable or desirable in ethical writing. Upon this point, he avows himself to be at issue with the philosophical writer above mentioned, who asserts, that 'whatever is practically important on religion or morals, may at all times be advanced and argued in the simplest terms of colloquial expression.' 'I do not believe this', remarks Mr. Coleridge; and he proceeds to represent the maxim as tending to 'deprive Christianity of one of its peculiar attributes, that of enriching and enlarging the mind',—that is, with new terms and phrases, which become 'new organs of thought'. But when it is considered, that the Bible, the only fountain of religious knowledge, is the most *untechnical* of books, and that from nothing Christianity has suffered more prejudice than from the metaphysical jargon of the theological schools, most persons will think that the maxim impugned by Mr. Coleridge is a reasonable and useful one. The vices of his own style are attributable, in great measure, to his fondness for verbal refinements and a technical nomenclature.

an abstract quality or principle,—as freedom, or happiness,—every one understands that we do not mean the idea of a specific state of freedom, or of any definite circumstances of enjoyment, but of that in which freedom or happiness essentially consists. Some ideas may be justly considered as primary laws of thought, e. g. the idea of life or of time; and without entering into the dispute respecting innate ideas, others, which have never been made definite objects of consideration with the generality, possess and unconsciously govern the minds of all; as the idea of free-agency and accountability, or the idea of personal right, which is a sense, rather than a notion,—a principle of thought, rather than a theory or opinion. Such ideas as these, Mr. Coleridge justly represents as ‘the most real of all realities, and of all operative powers the most actual;’ for, by their influence, the characters of men are greatly shaped, and their actions determined. Now the Constitution itself, our Author maintains, is an Idea of this description,—not generalised from any existing institutions or laws, not a concrete idea made up of historical elements, not the image of any thing actual, but an antecedent principle, a model of thought, or rather a final idea, to which the actual form or mode of things is only an approximation.

‘A Constitution is an idea arising out of the idea of a State; and because our whole history, from Alfred onward, demonstrates the continued influence of such an idea, or ultimate aim, on the minds of our forefathers, in their characters and functions as public men, alike in what they resisted and in what they claimed; in the institutions and forms of polity which they established, and with regard to those against which they more or less successfully contended; and because the result has been a progressive, though not always a direct or equable advance in the gradual realization of the idea; and that it is actually represented (although, as an idea, it cannot be *adequately* represented) in a corresponding scheme of means really existing; we speak, and have a right to speak, of the Idea itself as actually existing, i. e. as a *principle*, existing in the only way in which a principle can exist—in the minds and consciences of the persons whose duties it prescribes, and whose rights it determines. In the same sense that the sciences of arithmetic and geometry, that Mind, that Life itself, have reality, the Constitution has real existence, and does not the less exist in reality because it both *is*, and *exists as*, an Idea. . . . As the fundamental idea, it is at the same time, the final criterion by which all particular frames of government must be tried.’ pp. 11—13.

Instead of terming this Idea, the Constitution, most writers would have preferred to designate it as the spirit of the Constitution, its pervading principle, or the characteristic genius of our institutions and laws. It would be absurd to deny that the British Constitution does in fact exist in the palpable form of Institutional law;—that it is not a mere *ens rationale*, but an

historical entity,—the Constitution as a concrete, and therefore actual idea. But yet, to this actual Constitution belong what are regarded as things unconstitutional, that is, foreign from the true genius and aim of the Constitutional Law,—that sublime abstraction which exclusively occupies Mr. Coleridge's mind, and which he regards as the True and Archetypal Idea, or, as the French would say, the *beau Ideal* that it is sought to realize. Not that this ultimate aim has been the conscious motive of our legislators, or has originated the existing laws; for 'our social institutions have formed themselves out of our 'proper needs and interests.' But, to this ideal criterion there is a constant, involuntary reference, so that it forms a governing principle, a law of action, although never defined in the terms of a distinct proposition. Whatever may be thought of the propriety of the Author's phraseology, we readily concede to him the importance of keeping clearly in view the distinction on which he insists, between the Constitution as a mere congeries of laws, precedents, and privileges, and the plastic spirit, the 'deeper life which they but represent.'

To return to the position of which we may seem to have lost sight; that, in the body politic there exists, as an Idea or principle, a latent, 'potential power,' on the due proportion of which to the actual power, the healthful working of the system very much depends. We must confess that we have undertaken a difficult task, in attempting to render this part of our Author's doctrine into plain English; but, so far as we are able to guess at his meaning, by this potential power, he intends that which resides in the Nation, as distinguished alike from the State, or ruling power, and from the People, but comprehending both; the latent energy of the Nation, or the public mind, which, under extraordinary circumstances, becomes as it were the *constituent power*; of which we have had recently a striking instance in the very 'potential' manifestation of 'the unific mind and 'energy of the nation' in favour of a parliamentary reform. Under ordinary circumstances, this reserved power, inherent in the Nation, is dormant; but it is never alienated or delegated under a free constitution.

'A democratic republic and an absolute monarchy agree in this; that, in both alike, the Nation, or People, delegates its whole power. Nothing is left obscure, nothing suffered to remain in the idea, unevolved and only acknowledged as an existing, yet indeterminable right. A Constitution such states can scarcely be said to possess. The whole will of the Body Politic is in act at every moment. But, in the Constitution of England, (according to the Idea,) the Nation has delegated its power not without measure and circumscription, whether in respect of the duration of the Trust, or of the particular interests entrusted.'

The limitation imposed on the duration of parliaments, and the necessity of having recourse, originally once in three years, and now at least once in seven years, to a renewal of the legislative trust, by calling into operation the constituent power of the people,—is one obvious and important land-mark of the national liberties; defining the boundary as it were between what Mr. Coleridge would denominate the delegated and the reserved power. The circumscription of the trust in regard to the particular interests entrusted, is not quite so manifest, and has, indeed, our Author thinks, been too much lost sight of. The omnipotence of the Parliament itself, ‘that is, the King, the Lords, and the Commons,’ he regards as a mischievous hyperbole; and he cites with approbation the following passage from “The Royalists’ Defence,” a small tract printed in the year 1648.

“All Englishmen grant, that Arbitrary power is destructive of the best purposes for which power is conferred: and . . . to give an unlimited authority over the fundamental Laws and Rights of the Nation, even to the King and two Houses of Parliament jointly, though nothing so bad as to have this boundless power in the King alone, or in the Parliament alone, were nevertheless to deprive Englishmen of the security from arbitrary power which is their birthright.” p. 116.

In point of fact, the right of petitioning, as exercised by the people of England, may be considered as a virtual assertion of the principle which imposes limits on the power of Parliament, and as an efficient check upon the delegated power. To the unanimous or preponderant feeling of the nation thus expressed, no wise Government would hesitate to defer. But the concession might be made on the mere ground of expediency; whereas Mr. Coleridge would attribute to the national voice, a paramount *authority*. His doctrine is, (and, coming from him, it will hardly be ascribed to radical notions,) that that political freedom which is the birthright of Englishmen, is incompatible with arbitrary and irresponsible power, whether it be that of an autocrat, or exercised by King and Parliament;—that there are interests—such as involve yet higher relations than those of the citizen to the State—which the Nation has never entrusted to its rulers;—that the Mind of the Nation, though simply an Idea, is a real power, working as such on the reason and conscience; and that this is a yet auguster thing than the idea of the State, taken in the narrower sense of the term, or than the Majesty of either King or Parliament. Further, our Author maintains it to be a necessary condition of the health of the body politic, that the energy of the Public Mind should bear due proportion to the actual political powers, so as not to be over-active on the one hand, or wholly torpid on the other.

With the Author’s application of this doctrine to ‘the late

'Catholic Bill,' we do not concern ourselves. We undertook only to expound a single sentence, but, in so doing, we have endeavoured to give a general idea of the political principles which the work is designed to establish; principles which we think sound in the main, and well worthy of being studied by all who can afford time for thinking. Having seen, however, what is our Author's Idea of a Constitution, and of a State, our readers may be curious to see what is his Idea of a Church. The following description of the Christian Church, as contradistinguished from any National Church, contains much that is at once profoundly just and forcible.

'The Christian Church is not a kingdom, realm, or state of the world; . . . nor is it an estate of any such realm, kingdom, or state; but it is the appointed *opposite* to them all collectively;—the sustaining, correcting, befriending opposite of the World! the compensating counterforce to the inherent and inevitable evils and defects of the State, *as a State*, and without reference to its better or worse construction as a particular State; while whatever is beneficent and humanizing in the aims, tendencies, and proper objects of the State, it collects in itself as in a focus, to radiate them back in a higher quality. Or, to change the metaphor, it completes and strengthens the edifice of the State, without interference or commixture, in the mere act of laying and securing its own foundations. *And for these services, the Church of Christ asks of the State neither wages nor dignities. She asks only protection, and to be let alone.* These, indeed, she demands; but even these only on the ground that there is nothing in her constitution, nor in her discipline, inconsistent with the interests of the State, nothing resistant or impedimental to the State in the exercise of its rightful powers, in the fulfilment of its appropriate duties, or in the effectuation of its legitimate objects. It is a fundamental principle of all legislation, *that the State shall leave the largest portion of personal free-agency to each of its citizens, that is compatible with the free-agency of all*, and not subversive of the ends of its own existence as a State. And, though a negative, it is a most important distinctive character of the Church of Christ, that she asks nothing for her members as Christians, which they are not already entitled to demand as citizens and subjects.' pp. 132—135.

'In the primitive times, and as long as the churches retained the form given them by the Apostles and Apostolic men, every community, or, in the words of a father of the second century, (for the pernicious fashion of assimilating the Christian to the Jewish, as afterwards to the Pagan ritual, by false analogies, was almost coëval with the Church itself,) every altar had its own bishop, every flock its own pastor, who derived his authority immediately from Christ, the universal Shepherd, and acknowledged no other superior than the same Christ——' Hence, the unitive relation of the churches to each

* Mr. Coleridge finishes the sentence by adding—'the same Christ, speaking by his spirit in the unanimous decision of any number of

other, and of each to all, being equally *actual* indeed, but likewise equally *Ideal*, i. e. mystic and supersensual, as the relation of the whole church to its one Invisible Head, the Church with and under Christ, as a one kingdom or state, is hidden: while, from all its several component monads, the particular visible churches, Cæsar, receiving the things that are Cæsar's, and confronted by no rival Cæsar,—by no authority which, existing locally, temporally, and in the person of a fellow-mortal, must be essentially of the same *kind* with his own, notwithstanding any attempt to belie its true nature under the perverted and contradictory name of *spiritual**,—sees only so many loyal groupings who, claiming no peculiar rights, make themselves known to him as Christians, only by the more scrupulous and exemplary performance of their duties as citizens and subjects.' pp. 138—143.

Another distinguishing and essential character of the Church of Christ, Mr. Coleridge proceeds to remark, is its Catholicity.

'It is neither Anglican, Gallican, nor Roman; neither Latin nor Greek. Even the Catholic and Apostolic Church of England, is a less safe expression than, the Churches of Christ in England: though the Catholic Church in England, or (what would be still better) the Catholic Church under Christ throughout Great Britain and Ireland,

bishops or elders, according to his promise, "Where two or three are gathered together in my name, there am I in the midst of them." And in a note, he endeavours to justify this application of the promise (Matt. xviii. 20.), by interpreting it as of 'a spiritual immanence', comparing it with 1 John iii. 24. The words, *ἐν μέσῳ αὐτῶν*, hardly support this gloss. Against the Author's comment, however, we have little to object; but his extension of the application of the words to ecclesiastical councils, is not a little startling, and required to be better defined and guarded. The abuse which the Papists make of this passage, he well knows. '*In quo*', remarks Calvin, '*se prodit crassa Papistarum inscitia. Clamant non potuisse errare concilia, ideoque standum omnibus eorum decretis.*' Our Lord, however, is promising his special presence as an encouragement to social prayer (ver. 19), not as a sanction of ecclesiastical decrees and councils. Even Calvin seems to have mistaken the true import: '*Dominus se adfuturum declarat ut dirigat eos consilio.*' But can this be what is meant by *γινώσκεται αὐτοῖς*—'it shall be done for them by my Father'?

* 'In the only appropriate sense of the words,' Mr. Coleridge remarks, '*spiritual* power is a power that acts on the *spirits* of men.' 'Our great church dignitaries sit in the Upper House of the Convocation as *prelates* of the National Church; and, as prelates, may exercise *ecclesiastical* power. In the House of Lords, they sit as barons, and by virtue of the baronies which, much against the will of these haughty prelates, our kings forced upon them: and as such, they exercise a *parliamentary* power. As bishops of the Church of Christ only, can they possess, or exercise, a *spiritual* power, which neither King can give, nor King and Parliament take away.'

is justifiable and appropriate. For, through the presence of its only head and sovereign, entire in each, and one in all, the Church universal is spiritually perfect in every true Church, and of course in any number of such churches, which, from circumstance of place, or the community of country or of language, we have occasion to speak of collectively. It is at least an inconvenience in our language, that the term *Church*, instead of being confined to its proper sense, *Kirk*, *Ædes Kyriacæ*, or the Lord's House, should likewise be the word by which our forefathers rendered the *ecclesia*, or the *eccleti* (ἐκκληῖται), i. e. *evocati*, the called out of the world, named collectively; and likewise our term for the clerical Establishment. To the Called at Rome—to the Church of Christ at Corinth—or in Philippi—such was the language of the Apostolic age; and the change since then, has been no improvement.' pp. 146, 7.

What then is the relation which the Church of England, that is, the National Church improperly so called, or 'Clerisy', bears to the Church of Christ in England, or to Christianity itself? Mr. Coleridge's answer to this inquiry is, that the National Church is 'a great venerable estate of the realm',—an integral part of the body politic; having no necessary connexion with Christianity, because it 'might exist, and has existed, *without*, because *before* the institution of the Christian Church; as the Levitical Church in the Hebrew Constitution, the *Druidical* in the Celtic, would suffice to prove.'

'In relation to the National Church, Christianity, or the Church of Christ, is a *blessed accident*, a providential boon, a grace of God, a mighty and faithful friend, the envoy, indeed, and liege subject of another State, but which can neither administer the laws, nor promote the ends of this State, which is *not of the world*, without advantage, direct and indirect, to the true interests of the States, the aggregate of which is what we mean by the World.' pp. 59, 60.

Paley has remarked, that 'a religious Establishment is no part of Christianity: it is only the means of inculcating it.' He regards it as simply 'a scheme of instruction', the only legitimate end of which is, 'the preservation and communication of religious knowledge.' 'Every other idea, and every other end that has been mixed with this,' he adds, 'as the making of the Church an engine, or even an ally of the State; converting it into the means of strengthening or diffusing influence, or regarding it as a support of regal, in opposition to popular forms of government; have served only to debase the institution, and to introduce into it numerous corruptions and abuses.' Mr. Coleridge's idea of a religious Establishment differs very widely from the hypothesis of the learned Dean; and though, at first sight, it appears the less plausible of the two, and even somewhat paradoxical, it not only approaches more nearly to fact, but presents, we are inclined to think, the

only ground upon which an advocate of the National Church can safely take his stand. Both writers agree in this; that a religious Establishment is no part of Christianity; that it is simply a political institute, having only an accidental relation to Christianity, since what is, in this country, a means of inculcating Christian knowledge, becomes, under other circumstances, a means of inculcating the religion of the Koran or of the Vedas. But Mr. Coleridge, more consistently, as we think, maintains, that the Established Church of this country not only is a political order, an estate of the realm, a thing 'of this world', but has for its primary and legitimate object and end, the promotion of civil and temporal interests; that it is a part of the State, intended to promote the well-being of the State, by advancing the 'national civilization'; in other words, that its legitimate end is to make good citizens, rather than good Christians,—to civilize men, not to save them.

'The final cause of the whole, by the office and purpose of the greater part, is, to form and train up the people of the country to obedient, free, useful, organizable subjects, citizens, and patriots, living to the benefit of the State, and prepared to die for its defence. The proper *object* and end of the National Church, is, civilization with freedom; and the duty of its ministers, could they be contemplated merely and exclusively as officiators of the *National Church*, would be fulfilled in the communication of that degree and kind of knowledge to all, the possession of which is necessary for all, in order to their CIVILITY. By civility, I mean all the qualities essential to a citizen.' pp. 57, 58.

'Whatever of higher origin, and nobler and wider aim, the 'ministers of the National Church, in some other capacity, and 'in the performance of other duties, might labour to implant 'and cultivate in the minds and hearts of their congregations 'and seminaries,' all that the State requires of the National Church, is, that its instructions should make the people good subjects. Again, our Author thus recapitulates his Idea of a National Church.

'Among the primary ends of a State, (in that highest sense of the word in which it is equivalent to the Nation, considered as one body politic, and therefore includes the National Church,) there are two, of which the National Church (according to its Idea) is the especial and constitutional organ and means. The one is, to secure to the subjects of the realm generally, the hope, the chance of bettering their own or their children's condition. And though, during the last three or four centuries, the National Church has found a most powerful surrogate and ally for the effectuation of this great purpose in her former wards and foster-children, i. e. in trade, commerce, free industry, and the arts,—yet still, the *nationality*, (by which we are to understand, the reserved property of the Nation,) 'under all defalcations, continues to

feed the higher ranks, by drawing up whatever is worthiest from below; and thus maintains the principle of Hope in the humblest families, while it secures the possessions of the rich and noble.'
 [' Among the instances of the blindness, or, at best, of the short-sightedness which it is the nature of cupidity to inflict, I know few more striking than the clamours of the farmers against Church property. Whatever was not paid to the clergyman, would inevitably, at the next lease, be paid to the landholder; while, as the case at present stands, the revenues of the Church are in some sort the reversionary property of every family that may have a member educated for the Church, or a daughter that may marry a clergyman: instead of being *fore-closed* and immoveable, it is, in fact, the only species of landed property that is essentially moving and circulative.' (p. 80.)]

' This is one of the two ends. The other is, to develop, in every native of the country, those faculties, and to provide for every native that knowledge and those attainments which are necessary to qualify him for a member of the State, the free subject of a civilized realm. We do not mean those degrees of moral and intellectual cultivation which distinguish man from man in the same civilized society, much less those that separate the Christian from the *this-worldian*; but those only that constitute the civilized man in contradistinction from the barbarian, the savage, and the animal.' pp. 76, 7.

Now, whether this be the right idea of the National Church, or not, it must be allowed to correspond to the views which are actually taken of the Church, as a profession, by the majority of the clergy and of those who are in any way interested in Church property. It has the advantage, too, of harmonizing with the Author's ideas of that limitation of the trust vested in the Constituted Powers of the realm, which is the only security against arbitrary power. The interests of the Church of Christ, the personal religious interests of every individual, interests involving higher relations than those of the citizen to the State, cannot be included among those which are entrusted to King, Lords, and Commons. The power which the Nation has delegated, is not so boundless as to extend to these. No *spiritual* power can belong to any civil rulers, or to any estate of the realm, civil or ecclesiastical; and the claim to any such power, in the ecclesiastical magistrate, whether Popish or Protestant, is, therefore, an anti-Christian usurpation. Such are, if we understand Mr. Coleridge aright, *his* views, as they are our own. It is true, that powers have been assumed by English Parliaments, which the Nation never delegated, and which neither reason nor religion has sanctioned. Witness, says the Author of 'The Royalists' Defence', 'the several statutes in 'the times of King Henry VIII., Edward VI., Queen Mary, 'and Queen Elizabeth, setting up and pulling down each 'other's religion, every one of them condemning even to death 'the profession of the one before established.' 'With this ex-

‘perience,’ adds Mr. Coleridge, ‘and it would not be difficult to increase the catalogue, can we wonder that the nation grew sick of Parliamentary Religions? or that the Idea should at last awake and become operative, that what virtually involved their humanity, was not a matter to be voted up and down by fluctuating majorities?’

To represent the National Church as a Christian Institution, or a part of Christianity, is at once to place the Church in a false position, and to misrepresent the religion of Christ. Those who, in their zeal for the honour of the Establishment, take this ground, and stake the cause of the ‘National Clerisy’ on its being designed, primarily and mainly, to subserve the interests of religion, interests not of this world, are but pronouncing the condemnation of a system which so ill corresponds to its pretended object. They must overlook the notorious fact, that, of the cumbrous machinery, a very small portion only is even professedly brought to bear upon what is (on this hypothesis) its only legitimate end; the property of the Church would therefore seem to be so far held on a false pretence, which might almost vitiate the tenure. Moreover, the attempt to identify an ‘estate of the realm’ with the Church of Christ, is to provoke such annihilating contrasts as Mr. Beverley has drawn in the following caustic piece of satire.

‘On some weak minds, perhaps, the unceasing assurances from the pulpit, that the Church of England is synonymous with the Christian religion, may have made a little impression; and I know some few persons who agree with the majority of the Clergy in their definition of religion. Our reverend pastors present us a strange picture of Christianity in their sermons, their charges, and their tracts. According to their notions, the Apostles, or at least the immediate disciples of the Apostles, were reverend gentlemen, residing on wealthy livings, preaching fifty-two written, printed, or lithographed sermons in the course of the year, and securing livings for their clerical, or commissions in the Roman army, for their military sons. In that golden age, according to their system, all the world was not only taxed by Cæsar, but tithed by Cæsar, for the benefit of the primitive Clergy; and the priests of the first three centuries amused themselves with card-playing, fox-hunting, horse-racing, shooting, fishing, and dancing, as they do at present. Pluralities were multiplied, and translations were frequent. St. Paul had a golden prebend of Philippi, a large living at Rome, another at Thessalonica, and was besides ‘the very reverend’ the Dean of Corinth. St. Peter was translated from the bishoprick of Babylon to that of Rome; and St. James was enthroned at Jerusalem, with great pomp and large lawn sleeves, after having subscribed the thirty-nine articles, according to act of parliament. St. Bartholomew was pressed to take the see of Jericho, but he preferred holding the deanery of Naphtali, with the great living of Succoth, which last was of the clear yearly value of £8,000, and besides was encumbered with

very little duty, as there were only seven hundred persons in the parish, five hundred of whom did not believe in the Christian religion. St. Clement died worth twelve hundred thousand pounds in the three per cent. consols, the careful savings of forty years' episcopacy; and Irenæus, having been a tutor to a consul's son, had the primacy of Rome offered him, which, however, he refused, being content with the bishoprick of Lyons.

'All this, or something like this, must certainly be true, according to the dreams of the parsons, dreamed in their pulpits, when these reverend teachers undertake to prove the purity and excellence of the Church of England. They tell us that the Church of England, as it is now established, is the exact and true Church, without any alteration, being precisely such as it was founded by Christ and the Apostles; nay, to such an extravagant pitch is this carried by some of our ecclesiastics, that some one of the Bishops, in a charge delivered within the last few years, declared there was a sanctity in the minutest portion of the ecclesiastical dress, which it was by no means lawful to alter in any respect.—Unless, therefore, the clergy are very dishonest, and do not believe what they say, they must be very ignorant, and must really imagine that the great mass of secular corruption, called the Church of England, is precisely the same as was established by the Apostles: they must suppose, that in the first century, there was a sacred regiment of Archbishops, Bishops, Prebendaries, Archdeacons, Deans, Precentors, Chancellors, Proctors, Rectors, Vicars, and Curates;—they must suppose, that there was a struggle for translations amongst the Bishops, as there is at present; that gentlemen of education, or noblemen's sons, were selected for the higher honours of the Church, whilst all the hard work was consigned to poor curates, the rectors themselves being far away from their livings, amusing themselves with the fox-chase, leading a fashionable life in the metropolis, dancing at some 'primitive' Almacks', or culling the sweets of pleasure at some 'primitive' Paris.' p. 4—6.

Mr. Beverley's Letter is understood to have had a great run, and it is written in a bold, coarse, Cobbett-like style of attack, which is well adapted to take with a numerous class of readers. It deals forth the most sweeping and bitter censures on the whole body of the National Clergy, and threatens them, in plain words, with a speedy confiscation of church property, and 'a deluge of reform that shall overwhelm them in a wave of apostolic poverty.' The appearance and rapid sale of such a pamphlet as this, is among the signs of the times not to be contemned; it is a feather which shews the direction in which the wind is setting in; and the Established Church had never, perhaps, more reason to be alarmed at the spread of a spirit of fierce disaffection among the laity of her own communion. We cannot, however, praise Mr. Beverley's Letter as being either fair in its statements, dispassionate in its argument, or liberal in its spirit; and the very partial and confined view of the subject on which his representations are founded, though it will detract

nothing from the popularity of his pamphlet, conveys no high idea of either his judgement or his information. Good sense and good feeling revolt against advocating or conducting measures of reform in the spirit of a criminal prosecution, or making the alleged crimes of the clergy the pretence for alienating the church revenues. There is but too much truth in the Writer's exposure of jobbing, corruption, and other abuses connected with the Church of England; but, in his inferences and prescribed remedies, he has very far overshot his mark. Upon this point, the following discriminating remarks, from the pen of the recently appointed Professor of Jurisprudence in King's College, are, we think, well deserving of attention. 'The arguments of those hostile to the clergy have certainly been carried a great deal too far. Undoubtedly, the existing plan of maintenance of the Church-clergy, and their visible character as a division of secular society, mostly occupied, like other men, in looking after their own private and pecuniary interests, and enforcing them by the strong arm of the law, where withheld, is wholly irreconcilable with the scheme of the primitive church, and without likeness to the Gospel ministry portrayed in the Apostolic writings; and, so far as verisimilitude is concerned, any thing but a successorship or derivation of the ministry of the Apostles and their fellow-labourers. In making this observation, it is, however, universally forgotten, (though it should, probably, never be lost sight of,) that the whole fabric of civil society, looking to its municipal constitution and aspect, is just as much at variance with the Apostolic ordinances as the fabric of the Church. In a nation professing Christianity, but universally disowning the Apostolic scheme of Christian society, as impracticable, and irreconcilable, in any but small communities, with the constitution of the world;—in a nation in which actual compliance with the Apostolic precepts of civil conduct, or even with the still higher mandate, to "sell all that thou hast and give to the poor", would probably furnish even legal evidence of non-sane mind;—and in which the established clergy can only be considered as a branch or division of one and the same community; it is certainly too much to apply strictly to the clergy, the test of the language and injunctions addressed to the primitive congregations. On the other hand, looking to the real objects of a Christian ministry, it will always behoove the community at large to be careful that the property and maintenance of the Church does not acquire a character and importance tending to characterize the clergy, as a body, chiefly by their familiarity with temporal interests, and avidity in the assertion of them. For this purpose it must be admitted, that a more unfortunate property than Tithe could not have been

‘conferred on the Church; not only as it is a *property increasing in value, in modern times, in an undue degree compared with other property*, but as communicating an amount of power, interference, and secular importance, highly hostile to the character of the clergy as teachers of religion; and offensive to those over whom it is exercised, in right not of private property, but of public function, of a nature purporting to be the most opposed to the worldly-mindedness of lucre and power.’*

If, however, the arguments of those who are the most hostile to the clergy, have sometimes been pushed too far, has not this been occasioned by the pretensions of the clergy, who have laid claim to a spiritual authority, and a spiritual character, which neither attach to them in fact, nor, if they did, could be the ground of their civil rights? If they choose to rest their secular rights upon a fiction, whom have they but themselves to blame, that, when the fiction is detected, their just claims are questioned? If they will appeal to the Gospel, away must go their tithes. As successors of the Apostles, as ministers of Christianity, they can have no more right to tithe, than to seats in Parliament or the honours of the peerage. If the right attached to them as preachers of the Gospel, the curate would have as good a right to tithe as the rector, and the Dissenting minister as strong a claim as either. Moreover, to represent the clergyman's right to tithe as a spiritual or religious claim, is virtually to deny the right of the lay-impropriator to the same description of property. The clergyman may be a minister of the Gospel, and, as such, be morally entitled to the affection and deference of his flock: were he a minister of the Koran, if the Established religion were the Mohammedan, his civil rights would remain the same. As a teacher of religion, employed and maintained by the State,—as belonging to an estate of the realm, misnamed the National Church, of which Christianity is but ‘the blessed accident’,—whatever else he may be in his spiritual capacity, the capacity in which he claims and receives his tithe, is as purely secular, has as little relation to the things which are *not* of this world, as that of the lay-rector or the civil magistrate. Church property, college property, hospital property, endowments of all descriptions, come under one character and rule. Church property does not differ so much indeed from other sorts of national property, as it differs from itself; that is to say, as Tithe property differs from church lands and other defined possessions. The tithe is the only

* ‘Suggestions addressed to the Legislature and the Landed Interest, occasioned by the Bills for a Composition of Tithes. By J. J. Park, Esq., Barrister-at-Law.’ 8vo. 1823.

species of property that is grudged to the Church; and the reason is, that, whether it be paid to the Crown, the Church, or the landed proprietor, it is a tax upon industry,—a charge, not upon the land, but upon the cultivation of it,—an additional and arbitrary rent for which the tenant receives no equivalent, and which is therefore felt to be a mere and vexatious incumbrance saddled upon him by the State. Whether the total revenues of the Church be excessive or not, what is felt to be the chief grievance, is the nature of that portion of its revenues which is derived from tithe; and next to this, the unequal distribution of Church property, and the meagre portion which falls to those who best deserve remuneration.

But we must revert to what Mr. Coleridge regards as the primary ends of a National Church. One of these, which, though seldom put forward by the clergy themselves, or by their advocates, has the greatest influence as an *Idea*, is, that the Church holds out to the subjects of the realm generally, 'a chance of bettering their own or their children's condition';—an avenue to honourable advancement. Now, putting religion out of consideration, we are not disposed to deny, that society has been greatly benefited, especially in the early stages of national civilization, by the existence of such a link between the aristocracy and the people, as was supplied by the clerical order. Before the mercantile and commercial classes had risen into importance, so as to form an influential body 'in antithesis' (as Mr. Coleridge would say) to the Landed Interest, the National Church was, to a certain extent, a substitute for the 'burgess order';—a check, on some occasions, upon the Prerogative, on others, upon the power of the Nobles. During this period, says our Author,

'The National Church presented the only breathing-hole of hope. The Church alone relaxed the iron fate by which feudal dependency, primogeniture, and entail would otherwise have predestinated every native of the realm to be lord or vassal. To the Church alone could the nation look for the benefits of existing knowledge, and for the means of future civilization. Under the fostering wings of the Church, the class of free citizens and burghers were reared. To the feudal system we owe the forms, to the church the *substance* of our liberty. We mention only two of many facts that would form the proof and comment of the above; first, the origin of towns and cities, in the privilege attached to the vicinity of churches and monasteries, and which, preparing an asylum for the fugitive vassal and oppressed franklin, thus laid the first foundation of a class of freemen detached from the land. Secondly, the holy war which the national clergy, in this instance faithful to their national duties, waged against slavery and villenage; and with such success, that, in the reign of Charles II., the

law which declared every native of the realm free by birth, had merely to sanction an *opus jam consummatum*.' p. 74.

One of the original purposes of the *National Reserve*, Mr. Coleridge contends, was, 'the alleviation of those evils which, 'in the best forms of worldly States, must arise from the institution of individual properties and primogeniture.' 'All advances in civilization, and the rights and privileges of citizens, 'are especially connected with, and derived from, the four 'classes of the mercantile, the manufacturing, the distributive, 'and the professional.' Now, there was a time when the last of these was almost entirely identified with the Church. Professors and practitioners of law, of medicine, of the arts and sciences, and schoolmasters of all descriptions were, for the most part, *clerks*. But for the church property, in the infancy or minority of commerce and manufactures, all professional men must have been absolutely dependent upon the patronage of the Aristocracy. This reserve of national property, therefore, by which an interest was created, distinct from that of the landed order,—a property not heritable, but reversionary,—must have been no small benefit to the community. Now that the National Church, instead of being a distinct estate, has become little more than an *appanage* to the landed Interest, its political character has become so entirely changed, that we are apt to forget that it was not always in abject bondage to the Aristocracy and the Crown. A similar revolution, Mr. Coleridge remarks, 'has 'transferred to the Magnates of the Landed Interest so large a 'portion of that Borough Representation which was to have 'been its *counterbalance*.' In order to have a distinct idea of the encroachment of that leviathan Interest, thus swelled by the spoils of the Church, as well by a large share of its patronage, on the one hand, and by that foul source of corruption, borough-dealing on the other, we must conceive of it as having converted to its own purpose, and assimilated as it were to its own structure, institutions that were originally designed to protect the nation against the domination of the feudal Proprietorship.

'Wherever Agriculture is the principal pursuit, there, it may 'certainly be reckoned, that the people will be living under an 'absolute government.' This remark is cited by Mr. Coleridge, with deserved approbation, from Mr. Crawford's *History of the Indian Archipelago*; and the history of all countries would supply ample illustrations of the truth of the axiom. So long as Italy was commercial, it was free; or (which comes nearly to the same thing) so long as the Republics preserved their freedom, commerce flourished. But, when they relapsed into principalities, manufactures, commerce, and public liberty de-

clined and became extinct together; and as M. Sismondi expresses it, 'all Italy fell to ruin.' The progress of desolation was, in great measure, arrested by the efforts of the Medicean princes. Agriculture revived under their patronage; but it was at the expense of commerce, for all the great capitalists became transformed into nobles and territorial proprietors. The consequence was, that amid the specious magnificence of the patrician order, public spirit and national wealth were being dried up at their sources. 'It was the profound policy of the Austrian and the Spanish courts,' remarks Mr. Coleridge, 'by every possible means to degrade the profession of trade; and even in Pisa and Florence themselves, to introduce the feudal pride and prejudice of less happy, less enlightened countries. Agriculture, meanwhile, with its attendant population and plenty, was cultivated with increasing success; but, from the Alps to the Straits of Messina, the Italians are slaves.'

Such might have been, in our own country, the result of the enormous aggrandizement of the Agricultural Aristocracy, connected as it has been with the appropriation of parliamentary and ecclesiastical patronage, by which 'the very weights intended for the effectual counterpoise of the great landholders, have been shifted into the opposite scale,'—such might have been the catastrophe of our civil liberties, but for the increasing importance of the monied Interest, (i. e. the manufacturing and the commercial,) which is, however, closely allied to the landed Interest, and is perpetually passing into it; and still more, for the creation of 'new forces,' which have preserved in some degree the equilibrium. Among these, our Author enumerates, 'roads, canals, machinery, the press, the periodical and daily press, the might of public opinion, the consequent increasing desire of popularity among public men and functionaries of every description, and the increasing necessity of public character, as a means and condition of political influence.' It is strange, that he should altogether overlook the rise and consolidation of one most influential professional body, who might seem, more than any other, to have replaced the 'National Clerisy,' as a check upon the Landed Interest, and to have supplied the defalcation of the Church, as providing the humblest families with the means of education and a path to intellectual and social advancement. We of course refer to the Dissenting Ministry of this country, to which we find no other reference or allusion than is obscurely conveyed in the following paragraph, unworthy alike of the good sense and the liberality of the philosophical Author.

'But neither shall the fear of scorn prevent me from declaring aloud, and as a truth which I hold it the disgrace and calamity of a

professed statesman not to know and acknowledge, that a permanent, nationalized, learned order, a national clerisy or church, is an essential element of a rightly constituted nation, without which it wants the best security alike for its permanence and its progression; and for which neither tract-societies, nor *conventicles*, nor Lancastrian schools, nor mechanics' institutions, nor lecture-bazaars under the absurd name of universities, nor all these collectively, can be a substitute. For they are all marked with the same asterisk of spuriousness, shew the same distemper-spot on the front, that they are empirical specifics for morbid *symptoms* that help to feed and continue the disease.' p. 70.

Mr. Coleridge needs not fear provoking either our scorn or our anger; but we regret to observe the *tone* betrayed by this effusion of splenetic prejudice. As regards what our Author himself tells us are the 'primary ends' of a National Clerisy, these institutions which he decries as spurious, are an actual succedaneum for the Church; and these new 'forces,' or 'organs,' or 'means,' have been called into operation, because the Church has not kept pace with the progress of society, or adequately discharged its engagements. The cardinal and essential defect of the Church as a political apparatus, is, that it is wholly incapable of self-adjustment, or of being accommodated to the varying scale and circumstances of the population. In its fiscal system only, it has kept pace with the improvement and expansion of society. The revenues of the Church have increased far beyond their due proportion to the rent of the soil; but every thing else has remained immutably fixed. The means of liberal education, of religious instruction, of parochial oversight, which the Establishment provided for three or four millions of people, it has satisfied itself with furnishing for twelve or fourteen millions. The only additions have, at least, been recent, forced, and scanty. A parish which, two hundred years ago, contained two thousand persons, may have decupled its population, but it is a parish still; and though the tithe has risen in value a hundredfold, the service rendered for it shall be, as regards the tithe-holder, the same. Every difficulty is thrown in the way of increasing the provision for parochial instruction; and whenever a new church is to be built, the chief matter of solicitude, is, that the revenues of the old incumbent should not be taxed or infringed upon. The Church, as 'an estate of the realm,' has, out of that national fund, the tithe, contributed literally nothing towards meeting the wants of an ever-growing population. The National Schools, the Lincoln's Inn fields 'tract-society,' the King's College 'lecture-bazaar,' which Mr. Coleridge would probably exempt from the sarcasms bestowed upon Lancastrian schools and 'saint and sinner societies,'—are supported by the voluntary contributions of church-men, but not by 'the Church,'—not by the Establish-

ment as such, nor out of the church-revenues. They must therefore be set aside, equally with the more 'spurious' substitutes for a National Clerisy, in estimating the efficiency of the Establishment as a scheme of instruction,—in examining the wisdom of its constitution, or its practical results. So far as regards a very great part of the means of education and civilization now provided for the lower classes within the pale of the Established Church, the Tithe, the national reserve, as Mr. Coleridge styles it, is of no avail whatever. Scarcely any part of the money raised, consists of a charge upon this national fund, notwithstanding its immense augmentation.

But, in addition to the means of education provided by the voluntary subscriptions of individual churchmen, all the 'spurious' substitutes for the labours of 'a permanent, nationalized, 'learned Clerisy,' must be taken into account as so much done towards effectuating the 'primary end' of the Establishment, and so much *left to be done*, by other means: whether it is better or worse done, is not the question. The provision made and supported by the Church for communicating moral and religious instruction,—for teaching even 'the morality which the State 'requires in its citizens for its own well-being,'—confessedly falls very far short of the demand; and the people supply the deficiency by what Mr. Coleridge calls the substitute, but which is the substitute for what has never existed. To the full extent of what is thus substituted for the tithe-paid service, the people are the gratuitous surrogates for the National Church.

The Church property in this country has been estimated at five millions *per annum*. We have little faith in the accuracy of such calculations, but, according to Bearblock's Tables, put forth during the reign of high-prices, the amount of the Tithe alone, if levied in full, would be not less than twenty-seven millions, or rather more than the total rental of England and Wales*. Mr. Beverley has given a Table of the 'Cost of Religion' in England and Ireland, as compared with the expenditure in all the rest of Christendom; from which it would appear, that the National Clergy of all other Christian States, including nearly two hundred millions of persons, receive about £8,500,000 *per annum*, while the clergy of England and Ireland receive rather more than that annual sum for ministering to six millions and a half of hearers. This curious calculation rests of course upon no certain data, and is altogether unfair and inconclusive for its intended purpose. In the first place, that portion only of the church property ought to be reckoned as any part of the 'cost 'of religion,' which is actually received by the clergy. To this

* See Park's Suggestions, p. 23.

might then be added, as equally belonging to 'the cost of religion,' all that is voluntarily paid, either to the clergy, in the shape of fees, dues, and seat-rents, or to Dissenting teachers and Roman-Catholic priests, by their respective flocks, or by the public at large in support of schools and religious institutions. The proportion which the total of these sums would be found to bear to the sum derived from the church revenues, and applied to religious purposes, would shew how the Establishment works, and how far it answers its design, much better than any comparison with other countries. And these two vast items, added together and set against the total raised in other countries, whether by tithe, stipend, church-lands, or free donation, would prove, no doubt, the immense wealth as well as the surpassing public spirit of the English nation; but it would not prove the 'cost of religion' to be greater in proportion to our means, than the cost in poorer countries. The utter absurdity of Mr. Beverley's Table may be seen at a glance, since, from his calculations, it would appear, that the clergy of Spain are not so great a burden upon the industry of the people, as those of England, and receive far less in proportion from their hearers!

Within the last forty years, it has been supposed, that the wealth of this country has increased one half; our annual taxation has increased by about thirty-five millions sterling; the national consumption has increased not less wonderfully; besides which, the amount of British income spent abroad by voluntary absentees, has been estimated at not less than five millions*. To the people of this country, then, a million or two more or less would be no such great burden, if, for the cost, they could ensure an equivalent in value received. It cannot be said with any truth, that the inferior clergy of the Establishment are overpaid. The National Church does not, out of its ample revenues, decently provide for those of her own household; and 'the hope, the chance of bettering their own 'or their children's condition', which she once held out to the subjects of the realm generally, is almost confined at present to the holders of advowsons or to the higher classes. Not only trade, commerce, free industry, and the arts, now compete with the Church in this respect, but even the Dissenting ministry, or the function of a school-master, affords a more certain compensation. Besides which, the professions of law and medicine, long since detached from the Church, and no longer dependent in any degree on the national reserve, better answer this 'primary end' of the Church, than the close monopoly of the tithe-paid Clerisy. These are the grounds, and not the simple

* Quarterly Review, No. lxxxii. pp. 515, 520.

amount of the Church revenues, on which the political expediency of the Establishment may most reasonably be questioned.

We say, the political expediency, because we have all along waived the consideration of the religious question. 'The authority of a Church establishment', Dr. Paley says, 'is founded on its utility'; and he would limit this utility to 'the preservation and communication of religious knowledge'. This is taking a very narrow view of the subject for a philosopher; and we have been anxious, on the contrary, to consider its utility in all its bearings, not simply as a scheme of instruction, but as an element of the constitution, and a National Trust. 'The Church of Christ', we say in the words of Mr. Coleridge, 'asks of the State neither wages nor dignities: she asks only protection and to be let alone.'

'The Christian Church, as such, has no nationality entrusted to its charge. It forms no counterbalance to the collective *heritage* of the realm. The phrase, Church and State, has a sense and a propriety in reference to the *National Church* alone. The Church of Christ cannot be placed in this conjunction and antithesis without forfeiting the very name of Christian. The true and only contra-position of the Christian Church is to the World.' p. 136.

The Church of Christ consists, not of an order of clergy, but of 'visible and public communities,' connected together by their common relation to their One Invisible Head,—'congregations of faithful men, in which the pure word of God is preached, and the sacraments be duly ministered.' These, whether within or without the pale of the Establishment, compose what Mr. Coleridge correctly designates as a Catholic and Apostolic Church in England. But the 'Constitutional and Ancestral Church of England', is essentially a Property in Trust, vested in a privileged order, for the purpose of national benefits. That this is the case, is manifest from the common expression, 'the Church is in danger'; which always means, and can but mean, the Church property. It is not that the National Church is *maintained* by this property, but it *is* this property; as truly so as the Bank of England means the capital of the Bank. Were the whole of the Church property alienated, the clergy would still retain their system of polity, their formularies and ritual, and would, like the other professions once identified with the clerisy, be supported by the people; but the National Church would be destroyed. Now it is with regard to this Property in Trust, that a fair inquiry may be instituted, how far it is faithfully applied to its proper and national purposes;—how far what was designed to be a benefit to the whole nation, has come to be a source of advantage only to a

part;—to what extent this property, secluded and exempted from the conditions of heritable property, and intended to be, in a sense, circulative and reversionary, instead of lineal, has been, by gross abuse, converted into hereditary estates;—how far a Trust, originally adapted for the encouragement and reward of learning, liberal science, and piety among all classes of the community, and serving as a check and counterpoise to the overbearing influence of the Landed Interest,—has become, on the contrary, the chief antagonist of the popular Interest, the subservient ally of the Aristocracy or the Crown. These are points not to be flippantly disposed of: each might be made the head of extended argument. It might, for instance, be urged, that, allowing the Church to have become thus adverse to popular freedom, the increase of the democratic force requires that this weight should be transferred to the opposite scale, in order to maintain the equilibrium. But then, it would require consideration, whether, on the one hand, the Church, when set in array against the weight of public opinion, might not become an odious, and therefore dangerous auxiliary. On the other hand, there can be no doubt that the Church suffers very extensively in popularity, and that disaffection is fast spreading among the ‘working clergy’ themselves, greatly on account of the corrupt system of ecclesiastical patronage. Now, whatever service an Establishment, as a scheme of Instruction, may be capable of rendering to religion, an unpopular Church must exert an influence hostile to the interests of the faith they are employed to disseminate, and favourable to the growth of infidelity.

Mr. Coleridge announces, as among his ‘filial bodings,’ the spoliation of the Church, or, as he terms it, the Nationalty,—‘half thereof to be distributed among the land-owners, and the ‘other half among the stock-brokers and stock-owners, in lieu ‘of the interest formerly due to them.’ We can hardly believe that such a project is seriously entertained by any party of reformers; and we must confess that we should regard the absorption of any further portion of the national reserve by a bloated aristocracy, as a serious political evil. The Tithe is not less a burden, when it is in the hands of a farmer or landed proprietor; nor would the nation be relieved by a second alienation of church property, similar to that which took place on the dissolution of monasteries, if no other change ensued than the converting of public into private property. Mr. Rennell contends, indeed, that ‘Tithes are not public, but ‘private property; nor are they the less so,’ he adds, ‘because, ‘in some cases, a public duty is entailed on their possessors.’ This sounds very much like an impudent apology for non-residence, sinecures, and clerical abuses of all descriptions; but

we presume that the learned and paradoxical writer did not mean to push his principle to its full extent. Tithes, in the hands of a land-owner, are private property; and so would any other tax become, the right to levy and enjoy the proceeds of which, the Government should confer upon any number of individuals. The Assessed taxes might, in this way, be rendered private property, as well as a land-tax. The tithe, in the hands of a clerical rector, is also private property *for the time being*; but, notwithstanding the licensed sale of advowsons, the tithe, on the death of the incumbent, ceases to be private property, the freehold being determined, and reverts, not to the patron, but to the public, to whom this reservation belongs;—and it is granted afresh by the trustee, to a new tenant, on the conditions of public duty. If this statement be denied, there can be no such thing as national property.

But, whether Tithes be considered as public or private property, the time is come, when some alteration of the system, some commutation of the vexatious impost, is universally felt to be indispensable for the safety of the Church itself. The principles upon which an equitable commutation should proceed, we cannot now attempt to discuss or even indicate. This first step of needful melioration will doubtless be followed by others bearing upon sinecure endowments, sinecure rectories, and pluralities, 'Bishops' leases and fines,' and other matters which are treated of very distinctly by the Author of the volume entitled 'Church Reform.'

'Absolutely to deprive the Church at large of any part of her property,' says this Writer, 'I should consider as a species of sacrilege. But her property was given to her for the advancement of religion; and it is the duty of Government to consider in what manner it can be made most conducive to that great object.' p. 64.

If it be true, as asserted by Dr. Yates, that there are still 3,589 parochial benefices not exceeding £98 a year, more than 1000 livings under £60 a year, and 422 under £30; if, as calculated by Bishop Watson, the total revenues of the Church, portioned out among the parochial clergy, would not give an income to each of more than £150; or, to come nearer the truth, let us double the sum; still, if the clergy are to be paid by the State at all, the Church endowments would not seem to be so very excessive. But in this case, how glaring and scandalously unjust the inequality of the distribution of all this property! How far better would the majority of curates fare, if they were paid by their flocks, instead of having a scanty stipend grudgingly paid them by the tithe-paid rector!

We have been insensibly led into a longer discussion than we contemplated, when we embarked with Mr. Coleridge in the

wide and almost shoreless subject of the Constitution of Church and State. Our first object was, to make his views known to our readers, rather than to expound our own; and we shall be happy if we have succeeded as commentators, in recommending and illustrating the text. We have left unnoticed much matter for reflection, with which his pages teem; and to some of the interspersed paradoxical assertions we may hereafter advert. We must now take leave of our learned and philosophic Author, if not with the deference of disciples, yet with the high and cordial respect inspired by his varied and extensive erudition, his metaphysical acumen, the wisdom of much that he propounds, and the patriotic sentiment which so honourably distinguishes him from a mere party writer. Honestly and fearlessly has he spoken what he believes to be truth; and the terms in which he has reprobated the 'obdurate adherence of the Landed Interest' to the jail-crowding Game Laws, shew him to be the uncompromising enemy of political abuses. No one will grudge the high price put upon this volume, if, as we doubt not, its Author will have the benefit.

Art. II. *The Temple of Melekartha.* In three Volumes. 12mo.
Price 1l. 7s. London. 1831.

IT is more easy to say who is *not* the Author of this singular and erudite production, than to divine who is likely to have written it. Not the Author of *Salathiel*; it exhibits equal range of thought and depth of sentiment, with that extraordinary work, a similar familiarity with both the spirit and the costume of history, and an imagination captivated with the rich and fervid colouring of Oriental scenery; but the style is wholly unlike the rapid flow, the sustained brilliancy of Mr. Croly's eloquent narrative; nor is there the same lively and continuous succession of transitions and incidents. Not an imitator either of Mr. Croly, or of any other writer, for the work bears all the impress of an independent and original thinker, who would disdain to follow in another's track. Not any novelist of the Waverley school, for no part of the interest is derived from that which constitutes the main charm of the Scotch novels, the spirited and characteristic dialogue; while the antiquarianism of *Melekartha* is of a far more venerable character than even black-letter literature or legendary lays. Not again the Author of '*Julia Severa*,' the most learned work of fiction that has appeared of late years, and with which *Melekartha* might be most fairly compared. It has, indeed, occurred to us, that the work *reads*, in some parts, like a translation, and has a character not wholly unlike a French composition, reminding us less of Sismondi, however, than of

Barthelemi; but still, the sentiment and cast of thought are decidedly English. The historical and geographical lore with which these volumes abound, has led some sagacious critics to fix on the Author of the *Modern Traveller* as the writer*; but, as we have no reason to think that his talents are adapted to fictitious composition, so we should question whether he could have found the leisure to indulge in it; and at all events, there is nothing in the style of the work to warrant the random conjecture. It matters little, indeed, who is the writer; and it is hard that a modest man, or a proud man, or a man of any temperament, who wishes to decline the benefit and escape the annoyance of literary reputation, should not, through the intolerance of curiosity, be permitted to maintain the incognito, so long as he conducts himself inoffensively. Why may not a gentleman be allowed to draw up the blinds of his vehicle, to escape either the gaze or the dust?

But now as to the work itself. Its greatest fault, perhaps, is, that it will require a closer attention than an indolent reader will be pleased to yield: its redeeming merit is, that it will amply repay attention. Without being, strictly speaking, an historical romance,—for there is no attempt to interweave real history with the fiction, no invasion of the province of the historian,—it will be found rich in historical illustrations; and the descriptive sketches, the bas-reliefs, rather than paintings, which adorn this Temple, if deficient in warm and vivid colouring, are marked by all the precision of knowledge and all the vigour of a powerful conception. Take, for example, the following description of a sleeping groupe, in which a rare degree of physiological knowledge is combined with an evident familiarity with historical document, and the eye of an artist.

‘The master occupied a small platform, covered with a lion’s skin, at the stern of the ship. He was a Sidonian—black as night; yet of a countenance altogether unlike that of any other dark-complexioned people, either of Libya or of India. His open and cartilaginous nostril, bushy brow, and firmly closed lips, indicated no mean degree of intelligent energy: he seemed to be one who reluctantly permitted himself to sleep at any time; and never, unless he believed that repose rather than action would promote his interests. This man’s attire; his Median trowsers, and towering plaited mitre; his jewelled zone and embroidered corslet; were such as would have been deemed magnificent for a person of much higher condition in Greece. I could not but notice in this Sidonian’s dress a mixture of costumes, which indicated that the Phœnicians have at length so far reconciled them-

* ‘Fraser’ unceremoniously affixes the name of Conder to the title of the work, and then, with true West Indian zeal, proceeds to lash the Author.

selves to the yoke they wear as to affect the modes of their conquerors. A slave—I could not ascertain of what nation—stood erect and motionless near the captain's head, whose slumbers it was his duty to guard, while his hawk-eye, the quick movements of which were almost concealed by a heavy lid, observed whatever took place among the crew beneath.

‘Near to the master, and immediately beneath him, reclined several Greek seamen, lately hired from Ægina. The unconstrained and graceful attitudes of these men declared that their dreams were troubled by none of the alarms which haunt the frightened fancy of a slave. They had stretched their well-rounded limbs at large on the only commodious part of the deck, less, I think, from a direct impulse of selfishness, than from that instinct of superiority which prompts a Greek to take precedence of all other men.

‘Beside the rowers’ benches squatted several Egyptians, who had charge of the cargo. To deny to this singular people the virtue of industry were manifestly unjust, seeing that they have actually accomplished works more like to the labours of gods than of men. Nevertheless, whoever sees an Egyptian sleeping, will be tempted to say, that nature designed him for nothing but eternal repose. His attitude is almost precisely that of the dog Anubis: he extends his broad palms and closed fingers on his knees; rests his chin on his thumbs; buries the occiput between his shoulders; and, with face supine, seems to glare through his smooth lids at the vacuity of the skies. Nor does he lose, even in sleep, that unvarying simper which nature seems to have imparted to the physiognomy of the most ancient of nations, as if she wished these her eldest sons to express her mockery of Time.

‘In the lowest part of the hold, and huddled together like eels in the basket of a vender of fish, lay the ship’s complement of slaves, whose part it was, whenever necessary, to give their emaciated arms to the most afflictive of all the toils which man exacts from his brother. I could not but compare the sleeping posture of these unhappy beings with that of the Greeks just mentioned. He who retains though but a single particle of joy that keeps him in friendship with life, or who clings to hope by the slenderest thread, is seen to preserve something of dignity even in his deepest slumbers: but the wretch who lives only to conform himself to the caprices of wanton power, and who dreams ever and again of his chain, and of his smothered revenge, sinks down in reckless lassitude upon any spot that will receive his squandered strength; and he sleeps as though he would offer himself a bait to death.’ Vol. I. pp. 2—5.

Melek-Artha (King of the Earth) is the name of the Tyrian Baal, whom the Greeks transformed into Hercules. The third chapter introduces us to his temple, occupying, together with its sacred precincts, a large part of the plain to the south-eastward of Phœnician Tyre. Like the Olympian temple in Pisa’s consecrated vale, and that of Esculapius in Argolis, (both of them establishments of foreign origin, and referrible either to Egyptian or Phœnician hierophants,) the Tyrian temple is described as comprising a sacred grove (*αλτις vel αλσος*), within a

very extensive *peribolus*, or walled enclosure. In the centre of the grove was a lake, surrounding the pyramidal pile of masonry, on the summit of which was placed the fane (or *naos*) itself, built entirely of cedar. This description recalls the pyramidal temple of Cholula in Mexico, which Humboldt considers as bearing a strong resemblance to the pyramid of Belus at Babylon, as described by Herodotus. The whole chapter would have done credit to the learning, accuracy, and taste of the accomplished author of the *Travels of Anacharsis*. We can make room for only a part of the gorgeous and picturesque description.

‘ A broad causeway of white marble runs in a direct line from the ancient city-wall to the entrance of the sacred enclosure. The sides of this elevated road are richly covered with symbolic sculptures, and it is bordered on each side by a row of stately palms. A wall, not much inferior in height or magnitude to that of the city, encircles the whole of the space sacred to Melekartha. This barrier is passed through a portal, not altogether unlike those of the Egyptian temples; yet, differing in the style of its decorations, inasmuch as the palm, not the lotus, furnishes the elementary principle of its embellishments. The passage through this gateway is of very unusual proportions; for although in height it corresponds to that of the piers, on each side, it is scarcely wide enough to admit three men abreast; and even this space is narrowed by a brazen wicket, through which one person only, at a time, can pass. I noticed that the granite pavement was worn into a deep channel in the centre of the passage, by the feet of worshippers, who, during unnumbered ages, have pressed the same track.

‘ On emerging from the gateway, the visiter finds himself in a small open court, or vestibule, which he crosses diagonally; and by a door, formed of a single block of marble, gains admittance to the solemn glooms and mysteries of the temple.

‘ He first enters a grove to which the eye discerns no limit. Nothing is seen on all sides but the trunks of stupendous oaks, rising, destitute of branches, like tortuous columns, to a prodigious height, and bearing at their summits a dense unbroken roofing of foliage, through which the noon-day sun rarely finds a passage: or, if here and there a ray reaches the ground, it sparkles on the red and naked soil like a fire of naphtha. The trunks of many of these ancient oaks are, to a great extent, decayed or riven; and of most, the gray and rugged bark seems as incapable of favouring the ascent of sap, as a sea-beaten rock. The sinuous and enormous roots run far along the surface, bare and voluminous.

‘ A horrid silence reigns in the grove, except when disturbed by the sudden scream and flapping wing of vultures—useful ministers of the god—which, towards evening, are seen singly urging their lazy flight, from side to side of the enclosure, just beneath the leafy roof. High, on many of the gray trunks, sacred serpents, splendid in colours, and of enormous size, coil themselves to sleep; or hang, with yawning

jaws, as if lifeless, a half of their length from the stem to which they cling.'

'No track or path indicates the course that should be taken in traversing the sacred grove; and without a guide, the stranger might long wander and lose himself in the gloom: as the soil supports no kind of vegetation which might show the track of feet, and is every where loose and arid, and every where alike trampled by the sauntering priests, it is in vain to look to the ground for the vestiges of a beaten path. The difficulty of finding the inner precincts, is increased by a belt of impervious thickets, the single path-way through which would never attract the eye of a stranger. But having passed through this dense jungle, the visiter reaches the inner wall of the grove, and passes it by a door, formed, like that at the entrance, of a single block of marble, turning upon a central pivot. From the dim and chill obscurity through which he has wandered, he emerges in an instant upon the glare and fervour of day. The sudden change at first baffles the senses, nor can curiosity satiate itself until the eye has become accustomed to the brightness of the scene. A vast lake of translucent water, basined in white marble, fills this central space: it is surrounded by the inner wall of the grove, the lofty verdure of which is seen on all sides above it. From the very centre of the lake rises a quadrangular pyramidal structure, consisting of four diminishing cubes, or blocks of masonry; the topmost of these platforms sustains the fane or naos.

'Unlike the temples of Egypt, or of Babylon, the venerable house of Melekartha is constructed neither of stone nor marble, but consists entirely of cedar. Though the general form of this timber edifice is as simple as that of our Grecian temples, its sides and roof are broken into a multiplicity of surfaces by jutting turrets, galleries, cloisters, and fantastic decorations. When first discerned on emerging from the grove, the fane, by its thousand reflections of the sun, and by the bright colouring of its ornaments, distresses the eye, which involuntarily seeks repose upon the dead and dark surface of the lake.

'A barge, of cumbrous form and huge dimensions, is the only keel that ever disturbs these tranquil waters. This vessel, which is stationed mid-way between the margin of the lake and the temple, is propelled by fifty rowers: the wretches who perform this service, and who are chained to their benches, are captives, or, as some affirm, criminals, whose lives having become forfeited to the god, purchase, in this manner, unwillingly a lengthened existence.'

'The fane or naos of Melekartha occupies nearly the whole surface of the basement which immediately supports it. Its sides are constructed of the trunks of the largest cedars which Lebanon has ever produced: these are placed contiguously, and in a double row; the roof is formed in a similar manner, but with timber of smaller bulk. Every part of the exterior surface is plated with the precious metals. In not a few places, this thin coating has fallen or curled away from its attachments, so as to expose the cedar trunks; and these, by the deep fissures that run into their substance, and by the gray colour they have assumed, satisfactorily attest the high antiquity of the structure.

There can be no doubt that the summers and the winters of many ages have imparted the venerable tints they exhibit. Perhaps the world itself was young when the cedars of this temple graced the summits of Lebanon with their sombre verdure.

* * * * *

‘ At break of day we ascended, by a painful effort, to a gallery on the roof of the sacred edifice, and there watched the rising of the sun. The scene from this elevation is singularly beautiful:—immediately beneath us jutted out the huge sculptures of the roof, resplendent with their sheathings of gold and silver. At a fearful depth beyond these are seen the ledges of the several basements of the temple, and beyond, on every side, the dead surface of the lake. The belting grove bounds the near prospect, and by its depth and extent seems to forbid the hope of again taking part in the busy transactions of common life. Beyond this dark circle, towards the west, the palaces and temples of the old city, and, at a great distance, those of the new, blazing in the sun, gayly front the deep azure of the distant sea. Directly north, the eye traces the line of coast, as far as Sidon, every where gemmed with buildings. Towards the east and south, the ranges of Lebanon rise in successive stages from the region of perpetual summer to that of perpetual snow. Mid-way between the valley and the loftiest summits runs an undulating belt of cedar and pine forests, beneath which, arable and pasture lands stretch down into those luxurious plains which have well been termed the garden of the world.’ Vol. I. pp. 24—37.

The first eight chapters comprise a sort of panoramic or dioramic view of the Phœnician capital, and are but introductory to the action of the story, which is given in the form of a chronicle of still older times. Interspersed with the description, we find some profound moral and political reflections of a character seldom met with in works of fiction, and which shew that the Writer has had other and higher ulterior objects, than to amuse the reader with an historical picture. We must make a few detached extracts, which we shall give without comment.

‘ I dare to affirm that in any country where there is an order of men separated by mysterious pretensions from their fellow citizens, and debarred from the common interests of social life, and actually herded together and immured in sacred edifices, such men will become, by a sort of physical necessity, gluttonous, either of horrors or of impurities. Go where we may, a *secluded priesthood* will ever be found to divide itself into two classes—namely, the hebetous and sensual, who abandon themselves to the tastes of a hog, or to worse abominations; and the malignant or fanatical, who, while they haughtily spurn the indulgences of the body, and condemn the enticements of voluptuousness, crave the aliment of horror, nor can exist without the stimulus they receive from frequent sights and sounds of torture and of death. Men of this class fix a devouring gaze upon the gushing purple of life, upon the writhing limb, and distorted features of their victim, and feel the delight that belongs to an instinctive passion, when glutted with its proper pleasure.’ pp. 75, 6.

“Greek,” (said Ebul Nisra,) “I know well your fault—the fault, I mean, of your nation. Your people are lovers of the beautiful, more than of the true. Nature herself has sent you astray from the path of sobriety, by the celestial invention and the fine taste she has given you;—a taste of which not another people under the sun possesses even the rudiments. You call forth and embody every element of greatness, elegance, and sublimity; and while the men of other countries are cringing in servile dread at the feet of hideous idols,—fit symbols of ferocity and lust, the Greeks, passionate of beauteous untruths, worship, not so much the gods as the creations of their own poetry and sculpture. But this very eminence in the bright and balmy regions of imagination, together with the vanity which such eminence engenders, sickens you in the pursuit of severe learning, and impels you to spurn whatever has no other charm than that of simple truth.” Vol. I. pp. 96, 7.

“Indigence, that fatal malady of the body politic, had not yet infected the Tsidonian commonwealth. Hitherto the more wealthy citizens, well informed of the prime and necessary principles of social order, had practically kept in view the truth, that Poverty, when it has become the condition of a class in the community,—when it is other than the consequence of the improvidence, indolence, or peculiar misfortunes of individuals,—when it affects the industrious not less severely than the idle,—is at once the fault of the rich, and their plague—a plague that, in due time, shall visit the fair palaces of voluptuous revelry under some ghastly form of dread retribution.

“If the state be a machine,” said the father of his people, “poverty is a rottenness in the works, that must bring slow or sudden disruption upon all the parts. If the state be a living body, then does the sympathy of disease pass inevitably from member to member. Neither law, nor force, can intercept the correspondence which shall at length convey the miseries of the ruinous hut wherein want hides its woes, to the halls of wrongful luxury. Selfishness is a blind vice, and grasps unknowing at its own destruction. Vainly does it strive to sever itself and its circle of trim indulgences from the sinking wretchedness of its neighbour. As well might the right hand regard with indifference a poisoned wound inflicted on the left. See you a stranger whom the winds have cast upon our island:—take heed that he falls not into penury anear our homes; his welfare is our own; and though no kindness were to throb in our bosom, yet a *provident selfishness* would interpose in his behalf; for his wretchedness is of a highly contagious quality.—How much more certainly and fatally contagious would be the indigence of thousands of our brethren, were we to suffer thousands of them to fall into helpless want. The most perfect social system is the one, not in which either the haughty pretensions of the rich or the contumacious demands of the poor, take their freest course; but that, whatever its form of polity may be, wherein the law of universal sympathy exists in the fullest vigour.” *Ib.* pp. 151—3.

Speaking of the Tyrians, their historian says:—

“They forget also a humiliating circumstance of their present con-

dition ; namely, that among themselves, by the natural and unchecked encroachments of power and cupidity upon weakness and necessity, the vast wealth of the community has clustered itself together into a comparatively small number of enormous masses, which oppress and obstruct the movements of the body politic, more than enrich it ; and which, while they corrupt the few, leave the many in a condition of desperate wretchedness, such as deprives them of every feeling of patriotism, and allows the only hope of relief to fix itself upon gloomy ideas of revolution and anarchy.' Vol. I. p. 40.

After a chapter of prefatory preparation, the reader receives from Ebul Nisra, an oral narration of the foundation of the parent Phœnician State, on the isle of Tsoor (Tyre), at the mouth of the Erythrean Gulf, since known as the isle of Ormuz. The recital begins with the primitive Dispersion, and the *exodus* of the Tyrians under their leader, Tsidon. This occupies Chapters IX to XI : and with Chap. XII, the main story itself begins, which is supposed to have been extracted, by the learned Greek (an earlier Herodotus), from the archives of Melekartha. To those readers with whom adventure, in a tale, is every thing, this length of preliminary introduction may be a trial of patience,—like that which a rich and scientific overture occasions to those *qui n'écoutent que le ballet*. And the finely sketched portraiture of the leading characters of the Tsidonian State, which occupies the XIIth and XIIIth chapters, will, we fear, be passed over too rapidly by general readers. We must again transcribe a detached paragraph or two, as specimens of the instructive lessons incidentally blended with the parable.

' An agricultural people asks only not to be vexed by intolerable oppressions, and they are easily governed. Nature, their kind mistress, sheds daily contentment into their hearts. Leave them to bright skies, green fields, untainted gales, hopeful toils ; and they scarcely need know that authority bears a sword. A sullen, a licentious, a seditious peasantry speaks of horrible misrule and extortion. A garden, a field of tillage, and a hill-side of flocks and herds, is the home of man. Happy those whose lot it is, in that home of health and virtue, to breathe out tranquil days, and there to die ! Happy, supposing always that the hand of statute rapine grasps not the fig, the olive, the date, the cluster, the sheaf ; leaving to the labourer barely the husk, the chaff, the refuse of his vineyard and of his field.'

' He who has nothing but his life that he may deem his own, call him by what term you may, is a slave ; and, being a slave, is a wretch,—a woe to himself, a bane to the State, and an infallible omen of blood, overthrow, and confusion.'

' Unlike most of the chiefs of his race, the meditative Son of Tsidon remained the husband of one wife : he loved but one ; or rather, *he only loved* ;—for that passion asks another name, which may be shared among several, or which may be transferred from object to object.'

' Man must be born and reared in the silent bosom of nature, to be happy there. But how happy is he who there is happy !'

Some of these striking and philosophical remarks might have been written by Mad. de Stael; only that her style is in general more sparkling and less clear, and her sentiments are not always so soberly just.—At length, we have a fearful incident;—pestilence visits the Island, with all its train of horrors, and the bitter fruits, unbridled license and fanaticism. The priest of Molec demands, as a ransom of the people, necessary to stay the plague, the blood of threescore and ten youths; and preparations are made for the consummation of the atrocious sacrifice, when Tsidon hastens in his litter to the place,—prevents the crime,—and banishes from the state, the infatuated votaries of the Tyrian Seeva. Rumours of a threatened invasion,—a conflagration among the mountains, on a tremendous scale,—a description of the person and court of the Conqueror and Destroyer of Nations, who has vowed the subjugation of the Tsidonians,—and a glowing account of ‘the delicious land of Yemen,’—the land of poetry and poets,—occupy the remaining chapters of the first volume.

We must not attempt to pursue in detail the Argument of the work. The second volume opens with preparations for the defence of the island against the powerful invader;—a fierce and obstinate conflict ensues, by sea and by land;—the Tsidonians give way before the overwhelming numbers of the enemy; but, at the moment that the city seems to be on the point of falling, Habaddon, the ruthless invader, expires. The Tsidonians resolve, however, by advice of their Chief, to evacuate their ruined city, and they embark to seek another home. Tsidon himself, the hero of the tale, sets off in disguise on a secret mission to the son of Habaddon; and his adventures, interrupted by philosophic digressions, form the slender thread which connects the remaining chapters of the second volume. The following scene, which we must give entire, will shew, however, that the Writer is not deficient in dramatic talent, and that if he suffers the interest of the story to languish, while he interposes whole chapters of moral and political disquisition, it is simply because his purpose was not merely to amuse. For this ‘devious track,’ he apologizes in the preface: ‘nor has he ‘refused,’ we are told, ‘to weave upon his story a few extrinsic ‘matters both descriptive and speculative.’ Nothing can be more characteristically *Eastern* than the whole scene.

‘While the Tsidonian Chief was thus advising the young Tartak, Scythia and his secretary were holding anxious conference. A meeting of the conspirators had been fixed to take place at dawn of day. But the measures then to be proposed were first to be agreed upon between the prime minister and his confidential slave.

‘The failure of their plan had infused a dark suspicion of each other into the mind, both of master and slave. The one, whose ob-

durate and energetic spirit had of late admitted, in some small degree, those trepidations and jealousies that belong to extreme age, and who now often started from his couch, believing that he heard the unshod foot of a menial approaching his pillow, knife in hand,—thought it possible that his sordid secretary might actually have sold him to the young prince, and had perhaps bargained for wealth and dignities upon his hoary head.

‘On the other hand, the secretary, whose knavish intelligence taught him to impute profound dissimulation to all but fools and children, believed it not improbable that the conspirators, alarmed at finding themselves so much in the power of a slave, were working a deeper plot without his privacy, while they still employed him as a necessary tool—a tool they would take care to break before its edge could be turned against themselves.

‘Thus mutually troubled by dark suspicions, Scytha and his secretary met in the innermost apartment of the pavilion soon after sunset.

‘The crooked Chief, exhausted by the fatigues of the day, which had been greatly increased by his ostentation of riding an ungovernable horse, reclined dozing on the bosom of a captive girl—native of a distant western land. The fair slave, listless and sad, chafed the old man’s shrivelled hands, or, with a forced gayety, patted his burning forehead.

‘The foot of the secretary faltered as he entered the apartment. Assuming a plausible grace, he offered a box of odoriferous ointment to the hand of the young slave, which she would know how to employ for the delectation of her master. But the gift, though it had cost the secretary dear, won for him, in this inauspicious moment, no favour; but rather suggested the suspicion that it contained some mortal drug.

‘“To business—to business, man;” said the churlish Chief, and as he spoke, indicated, by a gesture to the fair slave, that she should restore the fragrant offering to the hand of the secretary.

‘“Our business, my lord, to night,” said he, “is much entangled in doubts unexplained.—I much fear——”

‘“Nay, I much fear that a profound knave is working an under-plot—a plot that will catch his own neck.—Where is this emissary—this disguised Tsidonian, whom we were to have questioned with ardent pincers? Why have you so long held him back? What mischief has he been hatching in your tent?”

‘“Alas, my lord;—must I confess my weakness? You know I am the last man in the world to give credence to supernatural pretensions; for I utterly disbelieve the existence of any thing which may not be seen, touched, measured.—I believe in no demon;—no spirit;—no invisible power;—no witchcraft or magic.”—

‘“Pshaw to your belief or disbelief! Slave!—Where is the Tsidonian?”

‘“I would have said, my lord, that, spite of my resolute scepticism, I think the mysterious man must have eluded the faithful and vigilant guards to whose hands I committed him, by the aid of demons, or of powers more than human.”

‘“What then! the fellow has escaped?—You have given him leave to mock us—to mar our plot?”

“Given him leave! my lord! hear, I pray you, the circumstances:—hear the precautions I took.—”

“Hear, knave?—I hear, I see enough.—I see the bottom of your treachery.—Guards!—guards!—hold this fellow: off with his head!”

“My lord!—if indeed I must be bold for my poor head, I will tell you your outcry is fruitless: be quiet then, and listen to what it much behoves you to learn.—Knowing well that we should have nice and difficult matters to talk of this night, such as none should overhear, I have used the discretion wherewith I am intrusted, and have enjoined your guards and people, on peril of their lives, to hold their watch at a good distance from the fringe of your pavilion, until I shall return to remove the interdiction.”

“Treason!—Murder! murder!” exclaimed Scytha, who, disengaging himself from the arms of the terrified girl, sprung on his feet, and rushing upon the secretary, seized him by the throat, threw him to the ground, and fell with him. Prostrate and struggling together, the old, but spirited Chief, used desperate efforts to tighten his grasp until he should strangle his antagonist.

“Girl,” cried he, panting and foaming; “Girl, loose your girdle, and twist it round this miscreant’s neck, while I hold him down—quick, quick, slave!”

The poor child, (for scarcely had she attained to womanhood,) accustomed only to instantaneous obedience, and almost bereft of reason by her terror, on hearing the first words of her dreaded master, hastily loosened the graceful knots of her silken zone, and held it in her hand; when, understanding the horrid purpose to which she was to apply it, she screamed, fainted, and sunk insensible upon the vacated couch.

By this time the secretary, who, though neither robust nor agile, had the advantage of being much the younger of the two, had gained his hands, and with a convulsive effort freed himself from the deadly gripe of Scytha—got uppermost, and in his turn obtained the power over his master, whose wrists he grasped while he sat on his bosom.

“My lord! my lord!” said the gasping secretary, “it were far more wise for both you and me to return to reasonable discourse. You misjudge your faithful slave; and if you knew your real danger, would not lose moments that might be employed in devising the means of safety. Alas! there is little need that Scytha and his secretary should be striving to strangle each other! our heads, believe me, tremble on their sockets! Assure me then that you will be moderate, and I rise and inform you of the position of our affairs.”—

“Up then, fat knave;—and tell me quickly what you mean.”

The secretary removed the weight of his plump person from the bosom of his old lord, and assisted him to rise. But no sooner was the angry Chief fairly on his feet, than, as if to vent his vexation, and retrieve his dignity, he inflicted a tremendous kick upon the passive corpulency of his learned minister, saying—

“Take that—villain—for your presumption; and now proceed to business.”—

Both adjusted their disordered attire—breathed a moment, and resumed their places. The fair girl had meanwhile recovered from her

swoon ; and trembling prepared to resume her offices. But her master now spurned her soft hand ; and she, glad to be so excused, and wearied with watching, sunk in profound sleep on the floor, her head resting on the verge of the couch, while her loosened zone, which she had forgotten to replace, strayed in many turns over her figure.

‘ The secretary succinctly reported to his master every circumstance which might explain the disappointment of the plot ; and thence drawing his inferences, affirmed his belief that the young monarch, by the advice of the disguised Tsidonian, and with the aid of the Indian king, had outwitted the conspirators, was actually possessing himself of effective power, and might be expected immediately to turn the sword of royal vengeance upon his enemies.

‘ Scytha admitted the probability of these alarming conclusions. The two, as sharers in the same fate, and put upon a level by the sense of common guilt and common danger, discussed, in long and eager debate, the measures which might yet avert the expected destruction. The conversation was protracted through much of the night, and had nearly reached its conclusion, when the secretary suddenly—yet in an under tone, exclaimed—

‘ “ My lord ! we must by no means forget this sleeping girl.—She has seen, if not understood, too much of what passed between us at the unlucky commencement of our conference ; and if we permit her to rejoin the women, her tattle will breed tattle. Suspicions will be awakened, and may spread, we know not how far ; and the scheme we have just digested may be defeated. She sleeps now, and ere she wakes, we must use the necessary precaution.”

‘ “ True,” replied Scytha, in a similar whisper, “ yet the poor girl has known not a word of our conversation—she is from the remotest west. She will suppose that a sudden displeasure on my part—soon spent—occasioned our scuffle.—She may scarcely think of relating what she witnessed.”—

‘ “ My lord, this is not the time for trusting to probabilities ; we must insure our safety, and that can be done only in one way. A girl’s tongue may overthrow an empire ; much more loosen two heads that already hold but slightly to their shoulders.—Why be so scrupulous ? How often have you, on the field, thrown ten thousand men, without remorse, upon the pikes of an enemy.—The girl’s sleep is profound :—hold you one end of her girdle.—I will use my strength with the other.—The body will be safe under the stuff till I find opportunity to remove it.”

‘ The secretary raised the silken zone with a cautious hand.—“ Twere pity,” whispered he, “ to have an outcry.”

‘ He was softly inserting the tasseled extremity under the snowy neck of the beauteous girl, when both were startled by a heavy and martial tread without. Both let fall their hold of the girdle.—In the next moment, twelve tall Indian guards, whose black faces and hands and flowing hair showed a frightful contrast with their white tunics, entered the pavilion. Their captain, without speaking, exhibited to each of his victims the royal order for demanding the heads of the traitors—Scytha and his secretary.—The fatal leaf was soon perused, and the officer gave the nod to his men to do their part.

“Better now,” said the hoary Chief with perfect tranquillity—
 “Better now than a few moments later.—It would have chafed me in dying to think that the last act of the splendid Scythia should have been that of a hangman.—Swordsmen, I pray you make the least noise possible, and you will save that poor child, who still sleeps soundly, the fright of beholding the gush of blood.”

Vol. II. pp. 203—212.

We cannot refrain from extracting the following passages, although they are of a far less entertaining cast. The first is part of Tsidon's advice to a youthful monarch. We leave our readers to make the natural, yet, probably, undesigned application of which it is susceptible.

“You have seen,” said the Chief, “with what facility happy revolutions may be effected.—Of the two qualities most needed on such occasions—I mean wisdom and courage, I would not (you will readily believe me) disparage the former; and yet must confess my conviction that, not merely in arduous moments like the one we have just passed through, but in the ordinary course of affairs, it might with less damage be spared from a royal mind than the latter. Power is the very element of kingly existence, and courage is the spontaneous expression of conscious power. In affairs of state, all things are possible to the intrepid; nothing to the timid;—nothing, though he were to possess the accumulated intelligence of ten, or of a hundred sages.

“Think, I pray you, how ethereal are those cords which connect the armed millions around you individually with your controlling hand!—Resolved into its elements, your power is only—just what it is thought to be. Kingly power is an incorporeal abstraction, symbolized in the person of the monarch, heard in his words, and felt in the energy of his deportment. Intrepidity—the visible expression of abstract force, must then be deemed the first of royal qualities.—Be wise, and good, and gracious, and assiduous, and self-denying.—You owe these virtues to your people.—But first and chiefly, be courageous.

“You will readily understand that I speak not of the courage of the field;—a vulgar quality, possessed by one in ten, or one in five of the whole mass of mankind; and which is better termed valour. I speak of that fearlessness, far more rare, which belongs to the soul, not to the nerve, and is tried much more in the closet of counsel, than in the front of armies.

“A king is either the most abject of slaves, or absolutely free. If the former, he becomes, whatever are his intentions, a mere instrument of evil to his people—always the tool of this knave or of that. But if he possesses personal energy and boldness enough to be master of his course, then, an ordinary measure of wisdom and virtue will render him the fountain of blessings and the idol of the multitude. To govern a nation well—to render a people happy, is not so hard a thing as it may seem. The difficulty is to find, among the few *who intend well*, one whose arm has force enough to hold the helm of affairs.

“As a lover of justice, many reforms will seem to you necessary, in re-establishing the affairs of an empire which so long has suffered

all the mischiefs of reckless despotism: and moreover, the mere transition from a military and aggressive, to a pacific system of government, will bring with it extensive changes, both of persons and usages. In effecting these desirable movements—dare much,—dare whatever your own good sense suggests, whatever the common sense of mankind will approve. Doubt not of success;—success is fond of a confident suitor. In their admiration of your promptitude and boldness, men will forget to murmur, or, at least, fear to oppose you.'

Vol. II. pp. 214—217.

Mr. Coleridge would applaud the anti-utilitarian philosophy professed in the 'City of Learning,' and explained by one of its sages, as follows.

' " — Find a country in which the mechanical and chemical sciences take the lead, explicitly because deemed the most *useful*, and you find a community wherein wealth, more than either wisdom or virtue, is held in honour;—a community in which both are a jest, unless attired in silks.

' " Men of intelligence are marvellously blind to their interests as a body, when they tacitly favour this subserviency of philosophy to the hard-handed arts of life. Yes, and forgetful also of the influence they might exert in behalf of the mass of the people. To fulfil their function as an organ in the body politic, men of learning must hold an absolute independence. But they have virtually recognized their own subordination, when they allow it to be supposed, that vulgar utility is the end of science.—What is this utility, when embodied, but a somewhat which money may purchase? Utility, rendered into the language of facts, means a splendid crimson cloak—a richly embroidered tunic—a painted vase—a carved table—an inlaid couch—a fretted roof—a flying chariot. Thus philosophy is confessed as a menial in the train of opulence!

' " In every civilized community we find, on the one hand, the mass of the people, and on the other, the ever-swelling and combined forces of government, and wealth, and hereditary rank, wrestling against each other; and the latter pressing with the constancy and insidiousness of physical agents, upon the rights of nature in the multitude;—taxing and taxing, and taxing yet again, not the mere comforts, but the heart's blood of the many; and driving human life nearer and nearer upon the very verge of naked existence. What power then shall mediate between the few who are the possessors of this crushing force, and the many who are its victims?—Say, if you will, a principle of beneficent self-denial in the hearts of the opulent and the noble.—Alas! the beneficent few learn to whisper—'If *we* decline to withdraw his cloak from the poor man's shoulders, another will rend it thence with less tenderness.' Will you defend the poor against the rich by political constitutions?—That very spirit of liberty which belongs to such systems, breeds an atrocious and selfish pride, and indurates the heart. The security of life and property, which are the boast of popular governments, only favours and accelerates the accumulation of wealth, and nerves the arm of oppression by the corroboration of law.

Political freedom, while it sanctimoniously protects the poor man's life, laughs at his starvation.

“Do we not then, even for the people's sake, need a third power—a power in its very element separate from wealth, and yet lifted above the rude influence of popular caprice?—But a philosophy which is nothing more than an instructress of the mechanic arts, and which therefore receives its stipend from wealth, and cringes to it, can never so mediate.

“I am, you perceive, myself pleading for a philosophy not subservient to utility, on the ground of utility;—but it is a utility of a higher sort; and I affirm that the people need an intervening influence which, by its absolute independence, shall intimidate the brutal caprices of despotism, and abash the selfishness of opulence. A high and independent philosophy reserves an honour for mind, which neither rank nor money can snatch from its rightful claimants; and as nature scatters the rare endowments of intelligence equally upon cottages and palaces, the poor have a field open to them, when learning has a precinct on which to contend with the rich, where gold can purchase no advantage.” Vol. II. pp. 243—246.

If such doctrines were held centuries ago, we have not grown much wiser than our forefathers.—The first three chapters of the third volume, which are occupied with a long digression consisting of a philosophical discourse on the varieties of national character, strike us as, perhaps, the most profound and eloquent section of the whole work. We can make room for only a small portion of this masterly sketch.

“The first compartment in my classification of the *located* or civilized families of man, is filled (should I not say crowded?) by the people of China.—The Chinese people is the Scythian with all its fecundity, and all its sensuality, and almost all its ferocity, vanquished—by the ploughshare,—and, being so subdued to the habitudes of agriculture, brought to submit to patriarchal despotism. I predict that a cycle of ages—or two such periods, will find this land of passivity (wherein all individuality is merged in the mass) what now it is. The patriarchal principle, which seems adapted only to the narrow circle wherein it originated, here spreads itself, without attenuation of its force, over a large portion of the habitable earth. Millions are ruled as a family, because the multitude in China is a mass, not an aggregate of persons: the million has not so many characters and wills, but one character and will, divided in infinite fractions among the million. In China, the nation thinks, and feels, and acts; is wise (in its manner) and energetic; but the men singly neither think, nor feel, nor are wise, nor energetic.

“The patriarch and monarch of the innumerable family rules his people, not as a father his immediate sons, whose submission he must secure by methods of reason, but rather as a grandsire the children and infants of a third and fourth generation. An imbecility, confessed and conspicuous on the part of the people, and a puling affected simplicity on the part of the monarch, are the principles of the social

system. And if man should aspire to nothing beyond immobility, if he ought not to desire progression, the system is a good one. An individual of this race cannot cogitate without virtually conceiving rebellion; and ought not to complain if he be treated as a machinator of treason simply because he thinks. Knows he not that the national brain has considered and determined (ages ago) every profitable question that can be proposed to reason?

“Man must every where have a religion; and therefore in China. Yet, if an exception might at all be admitted, the patriarchal system would claim it. Nature having denied imagination to the race, and the patriarchal system having declared the intellectual imbecility of the people to be the law of the land, religious belief must in all consistency be absurd, and every religious usage frivolous. Though the Chinese are not a nation of Atheists, the religion of the Chinese will be a thing as superficial and as unimportant as the gildings of their furniture and potteries: a thing of which no man would be destitute; but of which no man thinks—so long as it is seen to glitter where it is looked for. The Chinese may make considerable proficiency in that sort of shallow, rippling morality, that runs in sparkling maxims over the channel of domestic life; but let them once admit the high truths of a true theology, and the artificial structure of their social combination must dissolve.

“You will find in Egypt, far more than in China, (for the race has more mind,) whatever can illustrate human nature, or make a people great;—except those excellencies that are the developments of personal character:—for example; you will find in high perfection, the mathematical and mechanic arts; but no splendid theories of the universe;—no sublime errors of philosophy. You will find the wisdom of legislation and of domestic economy; but no patriotism, no heroism, no refined sentiment. You will see architecture, sculpture, painting, music; but no poetry, no eloquence, no grace, no variety of styles. You will be encountered at every turn by the observances of superstition; but you will look in vain for piety or private virtue.

“It needs not be formally affirmed that so much of intellectual movement, operating upon so beneficent a soil, and placed so happily for maintaining intercourse with all the world,—on the very neck of three continents,—on the margin of all seas,—must, if it be submitted to a despotism at all, submit to one far more substantial than the patriarchal. The master of Egypt, to rule in fact, must be sole and absolute lord of whatever Egypt contains—fruits—lands—lives. Think not that a middle course could be taken. Admit but in the smallest degree the expansion of individual will and interests, and such anomalous forces must rack the state to its ruin.

“A people so fraught with life, though by nature servile, could never have been compacted within the movements of a mechanical system, unless first, in some manner, debased. And observe, that the more of intrinsic force, and energy, and opportunity there exists, so much the more of degradation must be employed. Even had you heard nothing of the superstitions of Egypt, you would have anticipated that they must be in the last degree absurd, frivolous, and re-

volting, when told that the people are energetic, cultured, and opulent, and are yet destitute even of a modicum of political liberty.

“The human mind, as you know, does not reach absurdities but by steps; any more than it attains at a bound sublime truths. The steps that have led the people of the Nile to the conspicuous post of shame which they occupy in matters of religion, have been natural and easy. Such a people, moulded for such a purpose, must not have given to them an abstracted religion; must not be left to the vague sublimities of a worship paid to the powers of nature, either philosophically or poetically personified; must not render homage to aerial or heroic divinities. Bend them rather to the adoration of brute life; and choose from the inferior ranks of being the vilest instances.

“The nations that stoop to the dust around the gorgeous and golden Nineveh, are indeed enslaved; but they are held in servitude by a palpable and visible force—that of the sword; and a humiliation thus compelled by ostensible means, inflicts much less damage upon those who endure it, than is produced by even the mildest forms of ghostly domination. A vanquished people, while trembling beneath the scymitar that may reach their life, and while kissing the dust at the feet of a conqueror, measures and weighs the power that holds it down—estimates the chances that might favour resistance, and in fondly overrating its means of revolt, cherishes emotions which keep alive *the man* within. Not so those whose very souls are grasped in the clench of a superstitious doctrine: these are slaves in heart; servile to the inmost recesses of the spirit. The other are but captives.

“So long, moreover, as a military despotism continues to be aggressive and expansive, it affords a field for the exercise of the bolder principles of human nature, both on the side of the conquerors, and of the conquered; for the latter, after a season of humiliation, take their place within the imperial body, and run their course of valour. If you will admit the seeming solecism, a military power becomes not absolutely mischievous until the moment when it ceases to be such; that is to say, when, having filled its circle of conquest, it thinks only of repose, and substitutes the gorgeous shows of war for its hard services and perils:—it enslaves mankind when its force is more exhibited than employed. Believe the paradox, that a worse injury has commonly been inflicted upon the nations, by the glitter of the sword, than by its edge.”

“The very same system of celestial zoology which leads the Egyptian to worship cows, cats, reptiles, takes at Nineveh a more magnificent form, suited to the high sentiments of a military people. You could never persuade warriors to do homage to snakes or monkeys. The starry beasts are therefore left in the sky, where they are adored as surrounded by the vagueness of lofty conceptions, and veiled by mysteries. Certain of the nations of the Assyrian empire, vanquished, not yet degraded, solace their pride by adhering sternly to high abstract dogmas, in maintaining which they possess a ground whence they may look with scorn upon their oppressors. I predict that when the power of the kings of Nineveh shall have become more political than military, and, in consequence of that transmutation, shall have more

enslaved the tributary nations, these will forget their lofty principles, and merge their faith in vulgar idolatries.* Vol. III. pp. 11—27.

About half of the third volume is occupied with the narrative of Tsidon's heroic endeavours to reclaim a large colony of his countrymen from the bondage and degradation of a sanguinary fanaticism, resembling, in its general character, that of the *Hussunee* or *Bâttenee* of Persia, and the Ismaily of Syria, or, we might add, that of the Dominicans of the Romish communion. This is not the most pleasing, though, we suspect, the most laboured part of the work. The apparent improbability (more apparent than real) and wild extravagance of the fiction, although nature and history have supplied all the elements, will probably be regarded as indicating defective skill in the writer: let it be read, however, as parable, rather than as romance, and it will be found to possess a high moral interest. Chapter XVIII. introduces a new series of incidents, in which the chief actor is a half-frenzied female visionary, and the catastrophe of which is the assassination of the aged Tsidon by her hand, as an 'act of faith.' With this, the tale concludes.

Such is the general outline of this philosophical romance, as it may be most aptly designated. Criticism might detect a few obvious and insignificant blemishes or deficiencies. The title bears a slender relation to the story, for, of the temple of Melekartha, we hear no more: it is merely introduced as the depository of the supposed archives. The reader expects to be brought back to Tyre; but, unless a continuation is in reserve, we must suppose that the learned Grecian was interrupted in his labours, and that we have only the fragment of his history. The length of the speeches or disquisitions, and the occasional suspension of the action by digressions, we have already adverted to, as avowed deviations from the received laws of fictitious narrative, required by the Author's higher purpose. With more reason, perhaps, the wild and gorgeous extravagance of some of the Author's conceptions might afford occasion for cynical stricture or ridicule: for instance, the scarcely intelligible adventures of Togarmath, and the fanciful demonology which is occasionally employed as a sort of poetical machinery, and at other times introduced as bearing a close relation to real ethereal existence; the boundary line between the regions of superstition and faith not being always so distinctly marked as is desirable. But, whatever faults may be detected either in the general plan or in the composition of the work, the extracts we have given will sufficiently evince that it is the production of no ordinary intellect. The varied and extensive historical information which it both indicates and conveys, the accurate physiological knowledge displayed in the observations on national character and in the moral portraits, the acute political

reflections occasionally introduced, and the profoundly metaphysical character of some of the Author's observations,—all blended with no ordinary talents for picturesque description, often reminding us of Martin's imaginative creations, and a style, always nervous and frequently eloquent,—cannot fail to procure for the Temple of Melekartha not merely a fugitive popularity, but a permanent place in English literature, as one of the few works of fiction which the scholar must admire, and the philosopher and Christian moralist may safely recommend.

Art. III. 1. *Religion in Greece*: containing an Authentic Account of the Revival of Scriptural Knowledge and general Education during the last few Years, through the Means of Missionary Exertion: with Facts and Anecdotes, illustrative of Manners and Customs. 18mo. pp. 392. Price 3s. Dublin, 1831.

2. *The Present Condition and Prospects of the Greek, or Oriental Church*: with some Letters written from the Convent of the Strophades. By the Rev. George Waddington, Fellow of Trinity College, Cambridge. Author of a "Visit to Greece", &c. &c. sm. 8vo. pp. 207. London, 1829.

THE first of these publications has been hastily compiled, — 'in order to meet, at the present crisis, a general demand 'for information on the subject of religious exertion in Greece'; and the volume is published 'for the benefit of the Greek Mission'. Happy shall we be to promote in any measure the Editor's benevolent design; and we can safely recommend the volume as containing, within a small compass and a very cheap form, a great variety of interesting Missionary detail, which will render it a very suitable book for vestry libraries and small reading societies. Mr. Waddington's volume is a work of higher pretensions, which we are glad to take this occasion to notice. Its Author was already advantageously known by his Travels in Ethiopia, and his Visit to Greece, to which latter work the present volume may be considered as a sort of supplement. For any account of the state of religion in Greece, we should in vain consult the pages of most of our travellers.

The political interest which Modern Greece at one time awakened,—an interest never commensurate, however, with the intrinsic claims of an injured and suffering people to our national sympathy,—now seems to have almost entirely subsided. The crown of Greece has been put up to auction, and bought in for want of *bonâ fide* bidders; and Capo d'Istrias is still a sovereign *malgré soi*. If his life could be insured for twenty years, we should rejoice in this state of things; as it is now, we believe, generally admitted, that no other individual could

easily be found, who should bring to the discharge of his functions, whether as sovereign or minister, half the administrative capacity, knowledge of Greek affairs, and tried patriotism which distinguish that noble Hellenist. Mr. Waddington bears testimony to his enlightened character in the following terms.

‘Capodistrias knew better than any man the real necessities of his country, and he boldly proclaimed the only effectual method to relieve them. He was not so mad as to imagine that mere emancipation from political servitude would create national virtue, or insure national happiness. His eye was fixed on the moral wants of his country: because the end of his anxiety was not her immediate brilliancy, but her perpetual and substantial prosperity; and he saw that the cure for her moral disorders was no where to be found except in her religion.

‘These are principles’, adds Mr. W., ‘which the wisest statesmen have ever been the slowest to question, because they are taught by the universal history of nations; and never did nation more urgently demand their diligent and judicious application, than Greece demands it now. She stands on the very shores of infidelity. The tumult of revolution; the influx of licentious opinions, vaguely delivered and imperfectly understood; the growing connexion with the French; the lively genius and restless impatience of the people; the low intellectual condition of the great proportion of the clergy; form a combination of dangerous circumstances which cannot otherwise be resisted, than by the infusion of new energy into the system of the church, by the careful education of its ministers, and the removal of its most obvious abuses. These cares demand the *earliest* attention of the Government.’ pp. 141, 2.

Agreeing with Mr. Waddington to a certain extent, we feel ourselves nevertheless compelled to regard with suspicion the views of a Writer who stands forward as the advocate of the sinister policy indistinctly hinted at in what follows:—

‘Hereafter, when these instant perils shall have passed away; when a purer system of religion shall have established juster moral principles; when a pious and enlightened priesthood shall have been raised up as a barrier against the evils which attend universal education, (as some evil will generally attend every important blessing,) I should no longer hesitate to throw open the gates of knowledge; nor would I distribute her treasures with a sparing or a fearful hand.’ p. 142.

Till then—what is it that our Author means to recommend? That the gates of knowledge should be shut or jealously guarded? That the progress of education should be suspended,—the distribution of the Scriptures, the establishment of schools, the exertions of foreign Missionaries be interdicted, and the press submitted to ecclesiastical license? He does not say all this, but he leaves it to be inferred, since he deprecates the ‘random introduction of knowledge’ and ‘the unrestrained exercise of the faculties’, as leading only to general scepti-

cism; and he thinks that 'the intellectual advancement of the 'priesthood should precede any general attempt to enlighten 'the mass of the people.' How admirably consonant is this policy with the conduct of the Divine Founder of Christianity and his Apostles! How scrupulously did *they* abstain from enlightening the common people, lest they should lose their respect for their religious teachers! What a pity that Luther, and Zwingli, and Wickliffe, did not perceive how desirable it is, that 'reform should' always 'be commenced and conducted 'by the priesthood', lest the vulgar should discover too soon 'the gross corruptions of their religion', and the fraud that had been practised upon them! If Capo d'Istria has really imbibed notions of this nature, all that we can say is, that, while he may well know the moral necessities of his country, he does not yet understand the most direct means of remedying them*; and that Mr. Waddington's book would render him little assistance. 'To regenerate the people through the clergy, and 'the clergy through the Government,' says our Author, 'is the 'best wisdom of Greece'. We say, there is a more excellent way; and that is, to regenerate the clergy and the people together, by the great instrument of civilization, as well as moral regeneration, the word of God.

It was not, however, for the sake of combating Mr. Waddington's mistaken opinions, that we took up his volume, but with a view to avail ourselves of the information he has supplied respecting the present condition of the Greek Church, and the people nominally subject to its authority. Now that the subject of Greek affairs has been dropped by our politicians, the moral and religious interests of the nation may, perhaps, have a better chance of engaging the attention of the Christian public. As a field for Missionary exertion, Greece and the adjacent territories form, if not the most inviting and encouraging, the most interesting region of the world, and no other can have stronger or more urgent claims upon our sympathy. It is not to our honour as British Christians, that the state of the countries in which Paul preached, in a language still vernacular, though in a corrupted form, should apparently excite a more lively concern in the western hemisphere, than among us, their political neighbours.

The Eastern or Greek Church comprises three distinct communions: the Constantinopolitan Church, consisting of all the

* We infer better things, however, respecting the enlightened President's policy, from the statements of Dr. Korck and other pious labourers in Greece. 'We are not merely suffered to operate', says Dr. K. in one letter, 'but the Government begins to claim our assistance.' Church Missionary Society's Report for 1828-9. p. 70.

churches which acknowledge the supremacy of the Œcumenical Patriarch; the Russian Greek Church, the head of which is the Emperor, and which is governed by the Holy Legislative Synod; and the Anti-Byzantine Churches, which have renounced communion with both the Orthodox Greek and the Roman Churches. Besides which, there are numbers of Greeks and other Eastern Christians who, as acknowledging the supremacy of the See of Rome, are distinguished as Greek, Armenian, or Syrian Catholics. It is to the first great division of Oriental Christendom that Mr. Waddington refers, under the name of the Greek Church, and the actual Head of which is the temporal successor of Mohammed.

‘The Greek Church is governed by four Patriarchs; those of Constantinople, Jerusalem, Antioch, and Alexandria. The last three are equal and independent, but they acknowledge the superiority of the other, and his authority in so far, that nothing important can be undertaken in the regulation of spiritual affairs without his consent. The Patriarch of Constantinople is elected, by plurality of votes, by the metropolitan and neighbouring bishops, and presented to the Sultan for institution. This favour is seldom refused if he bring with him the usual presents, which have varied, according to the varieties of wealth or avarice, from 20,000 to 30,000 dollars. But, having conceded this formality in the election, the Sultan retains the unmitigated power of deposition, banishment, or execution; and it is needless to add, that even the paltry exaction on institution is motive sufficient for the frequent exertion of that power; and it has sometimes happened that the Patriarch, on some trifling dispute, has been obliged to purchase his confirmation in office. He possesses the privilege (in name, perhaps, rather than in reality) of nominating his brother patriarchs; and, after their subsequent election by the bishops of their respective patriarchates, of confirming the election; but the *barât* of the Sultan is still necessary to give authority both to themselves and even to every bishop whom they may eventually appoint in the execution of their office. The election of the other Patriarchs, as they are further removed from the centre of oppression, is less restrained, and their deposition less frequent. But this comparative security is attended by little power or consequence; and two at least of the three are believed to number very few subjects who remain faithful to the Orthodox Church.’ pp. 99—101.

The Patriarch of Antioch has two rivals, who assume the same title and dignity, the one as the head of the Syrian Jacobite Church, the other as the Maronite patriarch or head of the Syrian Catholics. The Patriarch of Alexandria, who resides generally at Cairo, has also his Coptic rival; and the few who are still faithful to the Orthodox Greek Church, are chiefly found in the villages or capital of Lower Egypt. The Patriarchs of Antioch and Jerusalem reside chiefly at Constantinople, and enjoy very slender and precarious revenues.

Thus, the Byzantine Church would seem to be very nearly reduced to the limits of Turkey in Europe, Greece, and Palestine. Of the population included within its pale, it is not easy to form a correct estimate. The Greek population (properly so called) of the Morea, the islands, Livadia, Epirus, Thessaly, and Macedonia, cannot be estimated at more than a million and a half; and those resident in the other provinces of European Turkey, including the principalities of Moldavia and Wallachia, in Asiatic Turkey, and Egypt, would probably be over-rated at the same number. Three millions, we are inclined to think, would be a full allowance for the subjects of the Œcumenical Patriarch, the Universal Bishop of the Eastern World! Some writers have absurdly estimated the members of the Greek Church at thirty millions, which is considerably more than the total population of the Turkish empire. If we include the subjects of Russia in the calculation (of whom, out of 62 millions and a half, 46,500,000 are rated as Greeks,) the estimate will be as much below the truth.

The Anti-Byzantine or Monophysite Churches consist of, 1. The Syrian Jacobite Church; 2. The Coptic Church; 3. The Abyssinian Church, which, as acknowledging the supremacy of the Jacobite patriarch of Alexandria, may be considered as a branch of the Coptic; 4. The Nestorian-Chaldean Church, the head of which is the patriarch of Babylon, residing at Mousul; 5. The Armenian Church; and 6. The Syro-Indian Church, under the Metropolitan of Malabar, who acknowledges, however, the supremacy of the Patriarch of Antioch.

The doctrines of the Orthodox Greek Church find, in Mr. Waddington, a very liberal and indulgent expositor. The doctrinal differences of the three Churches, the Roman, the Greek, and the Anglican, are, he assures us, not numerous; and 'those especially which subsist between the Greeks and ourselves, are not of a nature which can ever disturb our religious concord.' It is true, the Greeks worship the Virgin and the Saints, adore their paintings, hold transubstantiation, and pray for the dead; but these are points which our Author deems 'not of fundamental importance,' being himself, as it should seem, on some of these points, half a Greek. The following declaration, coming from a Protestant clergy-man, a member of an English University, will startle some of our readers.

'In truth, to pray for the souls of our departed friends, is the most natural and pardonable error of piety; and though it be dangerous and improper to inculcate as a church doctrine the efficacy of such prayers, it would neither be right to discourage their private and individual effusion, nor easy to disprove the possibility of their acceptance.'

Either Mr. Waddington must secretly believe this 'pardonable error' to be no error, or he is chargeable with holding the innocence and utility of some errors, since here is an error which, he says, it would be wrong to discourage! This is good Romish theology, but we should not have expected it to pass at Cambridge.

Our Author thinks that, in the matters of doctrine referred to, 'the Greeks appear to be placed about half way between 'the Latins and ourselves.' But can he be a competent judge of moral distances, who thus miscalculates the dimensions and importance of error? This vague representation can only mislead. Upon some points of doctrine, the difference between the Latins and the Greeks is trivial: both are alike deeply involved in idolatrous error. Upon others, happily, the Greeks have never departed so widely from the primitive faith and constitution of the Church. The leading articles in which the Eastern Churches differ from the Western are:—1. As to the authority of the General Councils subsequent to the Synod of Constantinople, held in the year 869. 2. The interpolated clause (*Filioque*) in the Nicene Creed. 3. The lawfulness of adoring the images of saints, paintings only being used as mediums of devotion in the Greek Churches. 4. The number of the Sacraments; the Greeks distinguishing between their four Sacraments and the three lesser mysteries. 5. In allowing the elements of both kinds to the laity. 6. In the use of leavened bread in the Eucharist. 7. In rejecting the doctrine of Purgatory, which was condemned by the second Council of Constantinople. 8. In the time of keeping the paschal festival; a question which still excites bitter contention between Greek and Latin. 9. In the mode of making the sign of the Cross. 10. As to the Celibacy of the Clergy, the bishops only, in the Greek Church, being prohibited from marrying. 11. In permitting the unrestricted use of the Holy Scriptures by the laity. 12. In their more liberal principles of religious toleration.

The three points which formed the original ground of the fierce and irreconcilable schism between the Eastern and Western Churches, were, the disputed clause of the Nicene Creed, that which related to the use of leavened or unleavened bread, and the ambitious pretensions of the Bishop of Rome to ecclesiastical supremacy. The first of these, though ostensibly a point of doctrine, became converted into a point of honour; and the whole controversy was little better than an absurd logomachy. The only points of practical importance included in the above enumeration are, Nos. 7, 10, 11, and 12; for, with regard to Nos. 3 and 4, the distinction between the tenets of the Constantinopolitan and Tridentine Churches, is merely nominal or circumstantial, rather than essential. Archbishop Platon, in

his Summary of Divinity, strongly condemns and reprobates the idolatrous practices of his Church, while striving to correct the popular superstition; and his language sufficiently evinces what is the real character of the worship. 'This lawful and holy 'reverencing of pictures,' he says, 'may be turned into the 'most abominable sin of idolatry. This is the case when any 'one hopes in, or attaches all his respect to the holy pictures, 'and trusts in their material substance; when, for instance, 'any one finds greater sanctity in one picture than another, or 'places in them any hope of salvation. They, too, are charge- 'able with this guilt, who bring their own particular picture 'into the Church along with them, and only worship before it; 'or who respect those pictures which are adorned, more than 'the unadorned, the old more than the new; or who decline 'praying at all, when they have not a picture before them. 'All these, and such like, are great transgressors, and prove a 'great disgrace to the real profession of the Christian faith.'*

A pious Romanist would say the same with regard to the abuse of the 'lawful and holy reverencing of images.' But the actual character of the idolatrous superstition inseparable from the practices which either Church allows and encourages, is the same in both: only, that of the Romish Church is, sometimes, more blended with a homage to art, with the emotions of taste, and the spirit of gallantry. Yet, even in Italy, the most miraculous images and the holiest paintings are sublimely rude and ugly. The Virgin of Loreto is a black, smoked, wooden figure glittering in jewels and brocade; and the wretched daubs by Greek artists of the fifth and sixth centuries, which are ascribed to the hands of angels or the Evangelist Luke, possess greater attraction and sanctity than the loveliest Madonnas of Correggio or Raffael. The ruder the symbol, the less intelligibly it speaks to the senses, the less it shews of the artist, the more it stimulates and fascinates the imagination, by its obscure appeal to the feelings of the worshipper. The famous Diana of the Ephesians, (like, probably, the Trojan Palladium,) was only a *diopetes*,—a meteoric stone rudely shaped, perhaps, by the chisel.

'As to the worship of these uninviting figures,' says Mr. Waddington, 'we are told, of course, that they are not the objects of prayer, but only the means to awake recollection or kindle devotion; and in proof of this, it is further asserted, that the Greek is much less fruitful than the Latin church, in records of miracles performed by them. But, for my own part, admitting the truth of this assertion, I must still confess that, when I have beheld the peasant or the shepherd from Parnes or Hymettus kneeling before the picture of the Holy Virgin,

* Pinkerton's 'Present State of the Greek Church in Russia.' p. 230.

when I have observed the relaxation of his swarthy features, and the earnestness of his attitude and countenance, I have found it hard to repress the belief, that he is, in fact, animated by the very same hopes and faith, in respect to the graceless figure towards which his eyes and prayers are directed, as were wont to inflame the piety of his pagan ancestor when he worshipped before the statue of Minerva. In every age and religion which has permitted honour to be paid to images, there has never been any variance in the doctrine of the learned, nor any diversity in the practice and feelings of the vulgar.'

'The Orientals appear to indulge, even to a greater extent than their Latin rivals, their passion for long and pompous processions, which characterized in a certain degree the antiquity of both. To arrest the ravages of a pestilence, or to compose the agitations of an earthquake, or to allay the danger of unseasonable drought, persons of every class, in every isle or valley of Greece, proceed in lengthened order, winding along the mountain side to some gloomy grotto of the Virgin, or St. George, or St. Spiridion, in devout confidence that vows, by such imposing solemnities enforced, will not be offered up in vain. And it has not unfrequently happened, that the operation of nature, by its spontaneous coincidence with the effusion of such vows, has confirmed the baseless faith from which they proceeded. Besides these occasional solemnities, ordinary processions are common in every part of Greece, in honour of martyrs or saints, or the relics of saints; but the Holy Virgin, in spite of the little commendation she derives from pictorial representation, is everywhere the favourite object of devotion; and (if I mistake not) it is to celebrate her majesty, and deserve her protection, that the monks of Thessaly ascend, in annual procession, to the top of Olympus, and perpetuate the sanctity of that spot by song and worship.' pp. 60—63.

One might have expected that, as a Protestant clergyman, our Author would deem no reformation worthy of the name, that should not commence with the abolition or disuse of all relics and holy pictures in what is called Christian worship. The expediency of suddenly and violently removing them by an act of authority, might, indeed, be reasonably questioned. The better way were to set up the Ark, and see if Dagon will fall: in other words, to give the Bible, and see if, like Aaron's rod, it will not speedily swallow up all the paint and canvass. But surely, no parley ought to be held with such abominations, no countenance should be indirectly given to them. Mr. Waddington's plan of ecclesiastical Reformation, we regret to say, is very different. He thinks, that 'rational and moral discourses may be substituted for legendary declamations, and the attention of the vulgar be diverted from the stories of their saints to the history of the Bible.' But he seems to hint at the advisableness of turning the holy pictures to good account. 'Nor is it absurd,' he adds, 'to suggest, that, to the accomplishment of this most important object, *pictorial representation* may be made to contribute, perhaps, as well as oral exhortation.' In

plain English, a picture or a crucifix may serve all the purpose of a sermon! This doctrine is *more than half way* towards Rome. Mr. W. proceeds:

‘For we must never forget, in our speculations respecting either the progress or the improvement of Christianity in the East, the peculiar character of the people to be acted upon;—a character averse from sober meditation, impatient of reason, prone to enthusiasm, slow to the abstraction of deliberate piety, zealous for outward show and representation, and acts and objects of sense. And this consideration, while it points out one secondary method of introducing improvement into the religious system of the East, shews us also the extent of reform by which our present expectations should be satisfied. It is not possible at once to impress a volatile and passionate people with the spiritual and reflective nature of religion; to reduce them to earnest and motionless prayer and penitence; to persuade them, that, in the offices of worship, there is little merit in gesticulation, and attitude, and bodily prostration, wherein *nature, as well as habit, has encouraged them to place the very substance of religion*. It is not possible at once to unteach the superstitious lessons of many centuries; nor will it be easy at any time to compose the violent dispositions of the East to the tranquillity of Protestant devotion.’ pp. 133, 4.

‘It is not possible!’ Does Mr. Waddington believe in the New Testament history? Where did Christianity commence its triumphs, but in the East? Who were the first Gentile converts? The volatile, passionate, sensual, imaginative Greeks. And was the Christianity of the Apostolic age of this puerile, gross, dramatic character, so opposed to the spiritual and reflective nature of religion? By such pernicious policy as that for which Mr. Waddington pleads, and upon the same shallow pretence, all the corruptions of the Romish Church were originally introduced. But, that in the nineteenth century, a British Protestant should be found so unenlightened as to the genius of the Gospel, or so incredulous as to its Divine efficiency, as to hold this language, is deplorable. From an infidel, the declaration would have been in character. But we must recollect that the Apostolic caution was addressed to the saints and faithful brethren at Colosse: “Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

The *possibility* of reclaiming the Greeks from the worship of the *Panagia*, St. Spiridion, and the rest of the saints,—of unteaching them the superstitious lessons of centuries,—of turning them from dumb paintings to the worship of Him who is a Spirit and requires to be worshipped in spirit and in truth,—the possibility of accomplishing this by the same ‘foolishness of preaching’, which wrought the conversion of their ancestors from the worship of Jove, Mercury, or Diana—we cannot for a

moment treat as questionable. What Greece pre-eminently wants, is, **THE GOSPEL.** Of the lamentable scarcity of entire copies of the Scriptures in Greece, a judgement may be formed from the statement of Dr. Korck, that he had for two years been looking for a copy, but in vain. In the absence of the Scriptures, infidelity must be the result of the free spirit of inquiry, and the eager thirst for knowledge, that have been awakened; but Mr. Hartley gives it as his opinion, founded on the readiness with which he has found persons lending an ear to the evidences of Christianity, and retracting error when made acquainted with their force, that scepticism, in Greece, is the result of want of information, rather than of opposition to truth. The following extracts from the journal of Mr. King, the estimable American Missionary, will interest our readers.

“ *Aug. 1, 1828.*—When I arose, I found many persons standing at my door, wishing for New Testaments. After breakfast, several boys came in with a priest; and, on my asking what they wished, the reply from all was—“ Books! Books!—the Gospel! the Gospel!” In order to satisfy myself with regard to the truth of their assertion, that they were able to read, I made them stand up in a row; and proceeded to hear them read from the Gospel, one after another; and made remarks to them upon the truths which it contains.

“ While thus occupied, eight or ten boys came in, and announced to me that their teacher was below, and wished to see me. I, of course, invited him to come in. On his entering, all his scholars took their stand together in order; and these, together with the others who had previously entered, formed an interesting groupe of thirty or forty boys, from eight to eighteen years.

“ The teacher, Nicephorus Pamboukes, told me, that he was a native of Argos: and that he was regularly employed here by the president, Capo d'Istrias, as teacher of the ancient Greek, and that he had in his school about eighty scholars.

“ After he had taken his seat, and the usual compliments had passed between us, he addressed me in the following manner: ‘ How much labour you have taken, to come from America, five or six thousand miles, to bring us aid! We are indeed in affliction. Pass over into the Morea, and you will find our cities laid waste—many without house, without food, or raiment. Truly your reward will be great from Him, who rewards those who give only a cup of cold water in the name of a disciple. But we are unworthy. With regard to our religion, we are fallen from the elevation where we once were. We have borne long the Turkish yoke—have become ignorant—have not the Gospel—and war has introduced many evils. I have come this morning, with a part of my pupils, for the purpose of having the pleasure of your acquaintance, and of expressing our gratitude for your great benevolence; but, especially, we wish to thank you for bringing to us the Gospel.’ You may well suppose, that such an address, on my entrance into Greece, could not be heard by me without emotion.

“ . . . I suppose that there have been at my room to-day, begging

plain English, a picture or a crucifix may serve all the purpose of a sermon! This doctrine is *more than half way* towards Rome. Mr. W. proceeds:

‘For we must never forget, in our speculations respecting either the progress or the improvement of Christianity in the East, the peculiar character of the people to be acted upon;—a character averse from sober meditation, impatient of reason, prone to enthusiasm, slow to the abstraction of deliberate piety, zealous for outward show and representation, and acts and objects of sense. And this consideration, while it points out one secondary method of introducing improvement into the religious system of the East, shews us also the extent of reform by which our present expectations should be satisfied. It is not possible at once to impress a volatile and passionate people with the spiritual and reflective nature of religion; to reduce them to earnest and motionless prayer and penitence; to persuade them, that, in the offices of worship, there is little merit in gesticulation, and attitude, and bodily prostration, wherein *nature, as well as habit, has encouraged them to place the very substance of religion*. It is not possible at once to unteach the superstitious lessons of many centuries; nor will it be easy at any time to compose the violent dispositions of the East to the tranquillity of Protestant devotion.’ pp. 133, 4.

‘It is not possible!’ Does Mr. Waddington believe in the New Testament history? Where did Christianity commence its triumphs, but in the East? Who were the first Gentile converts? The volatile, passionate, sensual, imaginative Greeks. And was the Christianity of the Apostolic age of this puerile, gross, dramatic character, so opposed to the spiritual and reflective nature of religion? By such pernicious policy as that for which Mr. Waddington pleads, and upon the same shallow pretence, all the corruptions of the Romish Church were originally introduced. But, that in the nineteenth century, a British Protestant should be found so unenlightened as to the genius of the Gospel, or so incredulous as to its Divine efficiency, as to hold this language, is deplorable. From an infidel, the declaration would have been in character. But we must recollect that the Apostolic caution was addressed to the saints and faithful brethren at Colosse: “Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

The *possibility* of reclaiming the Greeks from the worship of the *Panagia*, St. Spiridion, and the rest of the saints,—of unteaching them the superstitious lessons of centuries,—of turning them from dumb paintings to the worship of Him who is a Spirit and requires to be worshipped in spirit and in truth,—the possibility of accomplishing this by the same ‘foolishness of preaching’, which wrought the conversion of their ancestors from the worship of Jove, Mercury, or Diana—we cannot for a

moment treat as questionable. What Greece pre-eminently wants, is, *THE GOSPEL*. Of the lamentable scarcity of entire copies of the Scriptures in Greece, a judgement may be formed from the statement of Dr. Korck, that he had for two years been looking for a copy, but in vain. In the absence of the Scriptures, infidelity must be the result of the free spirit of inquiry, and the eager thirst for knowledge, that have been awakened; but Mr. Hartley gives it as his opinion, founded on the readiness with which he has found persons lending an ear to the evidences of Christianity, and retracting error when made acquainted with their force, that scepticism, in Greece, is the result of want of information, rather than of opposition to truth. The following extracts from the journal of Mr. King, the estimable American Missionary, will interest our readers.

“ *Aug. 1, 1828.*—When I arose, I found many persons standing at my door, wishing for New Testaments. After breakfast, several boys came in with a priest; and, on my asking what they wished, the reply from all was—“ Books! Books!—the Gospel! the Gospel!” In order to satisfy myself with regard to the truth of their assertion, that they were able to read, I made them stand up in a row; and proceeded to hear them read from the Gospel, one after another; and made remarks to them upon the truths which it contains.

“ While thus occupied, eight or ten boys came in, and announced to me that their teacher was below, and wished to see me. I, of course, invited him to come in. On his entering, all his scholars took their stand together in order; and these, together with the others who had previously entered, formed an interesting groupe of thirty or forty boys, from eight to eighteen years.

“ The teacher, Nicephorus Pamboukes, told me, that he was a native of Argos: and that he was regularly employed here by the president, Capo d'Istrias, as teacher of the ancient Greek, and that he had in his school about eighty scholars.

“ After he had taken his seat, and the usual compliments had passed between us, he addressed me in the following manner: ‘ How much labour you have taken, to come from America, five or six thousand miles, to bring us aid! We are indeed in affliction. Pass over into the Morea, and you will find our cities laid waste—many without house, without food, or raiment. Truly your reward will be great from Him, who rewards those who give only a cup of cold water in the name of a disciple. But we are unworthy. With regard to our religion, we are fallen from the elevation where we once were. We have borne long the Turkish yoke—have become ignorant—have not the Gospel—and war has introduced many evils. I have come this morning, with a part of my pupils, for the purpose of having the pleasure of your acquaintance, and of expressing our gratitude for your great benevolence; but, especially, we wish to thank you for bringing to us the Gospel.’ You may well suppose, that such an address, on my entrance into Greece, could not be heard by me without emotion.

“ . . . I suppose that there have been at my room to-day, begging

for that inestimable treasure, more than a hundred persons, from the age of nine years to fifty-five or sixty. Among them was a priest with a long white beard, who came with his son to beg a New Testament. Several old men, whose hairs begin to whiten with age, came and begged the same; saying, that they had children who knew how to read, but that they had not the Gospel in their houses.

“ Many called for the New Testament. That seems to be desired here, more than any other book, which struck me very much. One man from Roumelia bought three New Testaments, whose appearance was remarkable. He had on, I believe, only one long coarse garment, with a leather girdle about his loins, and seemed to possess all the hardihood of a mountaineer.

“ Among others who called to-day, was an interesting man, with a most interesting son, a boy of eight or nine years of age, from the ancient Arcadia; both were able to read with great fluency. His object in calling, was to beg of me the Gospel for himself and family. He came twice, and waited, and pleaded a long time, till I could not find it in my heart to refuse his request, and gave him one out of the little number which remained, and which I had intended to keep to present to the priests that I might meet with in the Morea.

“ Aug. 7, 1828.—Several persons called to-day for the Gospel, and I am obliged to send them empty away. In the afternoon, a little boy came and asked me for a school-book, printed at Malta. I asked for it fifteen paras. He said he had no money; and stood waiting, till the spot where he stood was so wet with perspiration, that the print of his feet was visible on the floor for a long time after he went away. Seeing him wait so long, I told him again, that he must give me fifteen paras for the book. ‘I am poor,’ said he, ‘and cannot pay it. Father I have not; he was killed by the Turks, or I know not by whom. He is gone—my mother is left with myself and two sisters—and I cannot pay!’ While he thus spoke and pleaded for a book, his eyes filled with tears, and I could no longer resist: so I gave him his request. He is thirteen years old, and has already advanced so far in learning as to begin to write. I mention this simply to let you know how much desire is manifested here for books.

“ Since my arrival here, one thing has struck me very much. It is, that many of the people, and several of the priests, seem ready to confess their ignorance, and the importance of reading the Scriptures in Modern Greek—in the language which they understand—in order to be benefited, and that they may know the true religion of the Gospel. This, several have expressed to me; and among others, one of the bishops.’ pp. 364—368.

* * * * *

“ The Bishop of Talanti told me, that he hoped that there were a thousand, or at least five hundred good men in Greece, who were Christians indeed; and this was his hope that Greece would be saved, because God hears prayer.

“ Papadakes, one of the chief men at Napoli, appeared to me to be a man of intelligence and reflection; and fully aware of the ignorance of the people and the priesthood, and of the importance of reform. He observed to me, that forty years ago it was considered a crime for any

of the laity to read the Bible ; but ‘ now,’ said he, ‘ all wish to have the Gospel, and to put it into the hands of their children.’ He considers the Greeks as a redeemable people, if they can but have the means of instruction ; and that if they could hear the truths of the Gospel from the priests, they would soon improve. I need not say, that I listened to such conversation with great pleasure and intense interest.”’ p. 391.

In the Appendix to the last Report of the British and Foreign Bible Society, there is a very interesting journal of the proceedings of Mr. Barker, during a tour in Greece in the summer of 1829 ; from which we shall make a few extracts.

‘ The first thing I did after my arrival, was to visit the schools with the Rev. Mr. King ; and my surprise and pleasure were great, to find Ægina full of institutions for instruction, mostly conducted on the Lancasterian system. These are called preparatory schools ; that is, the children learn to read and write, and, in some, grammar is also taught. I must confess, that all Mr. King had related to me at Smyrna, of the increase of schools in Greece, and the desire of the children to learn, did not exceed the real state of the case. I was told (and now, from what I witnessed in Ægina, and afterwards in other parts, found it the fact,) that the disposition for establishing schools is the same everywhere in Greece. The town of Ægina, being crowded, does not afford proper room for schools, which are carried on in miserable huts or sheds. I saw the boys of one of these schools actually taking their lessons in the shade of a wall ; in many, part of the boys were in a room, and the rest in the open air. At a school composed of 34 boys and 15 girls, I saw the latter in the master’s parlour (which served him likewise for bed-room and kitchen), attended by a female ; and the boys, with the master, outside in the street. These schools are, if possible, still more miserable in regard to books : in short, what I witnessed is truly deplorable ; for I could hardly find an entire book in schools of 40 and 50 children, excepting now and then a tract printed at the Malta missionary press. Some boys had only half a book, others held a few leaves of one ; and most of them had their lessons written out. Notwithstanding all these inconveniences, it is astonishing to see the progress which the children make, how readily they go to school, and how anxious they are to learn and to excel each other. About twenty of these schools possess from 15 to 100 children ; others, less numbers : there are, besides, the Orphan Asylum, which is now composed of about 500 boys, and the school for ancient Greek, of 120. The latter, though better off with respect to books, compared with one of our schools, is yet but poorly circumstanced. The school-room is the gallery of the principal church ; but so inadequate to contain all the boys, that some of them are seen sitting on the stairs leading up to it, whilst the rest are suffering under the pressure of numbers. In this school, the ancient Greek authors are read, and geometry, theology, geography, &c. taught. The building of a school for these boys is under consideration ; but, from what I heard, the

President will wait first to see Athens fall into his hands, so that he may erect a school there.

The Orphan Asylum, lately built by subscription, and aided by contributions from the friends of Greece, is an extensive and fine edifice, and far superior to any other of the kind in the country. It was only opened two months since; and the boys who have therein found a home, were previously beggars in the streets in different parts of Greece, having lost their parents in the war. The Lancasterian system is adopted in this school; and the boys have already acquired the drilling part of their education, and are, besides, wonderfully improved in other respects, considering they commenced being instructed only a short time ago. The Greek boys are naturally bright and clever, and little pains are necessary to teach them any thing. I had occasion to witness this in the progress of the boys in the smaller schools, who, although labouring under all the inconveniences before mentioned, yet, in the course of a year, or at most two, learn all that their masters can teach them, viz. writing and reading, a little grammar, and arithmetic. I have seen boys who had been at school a few months, who could read quite as well as their masters; and, on one occasion, having requested a schoolmaster to read aloud out of the Psalter, he did so only indifferently; whilst one of his scholars, a boy of seven or eight years old, read fluently out of the same book. This, however, I do not mention as a general case; for most of the other masters of the schools I visited, were, as far as reading goes, very capable of teaching children.

There is no doubt that instruction will henceforth be not only general, but far superior to that which has existed in Greece for centuries back, provided the country enjoys tranquillity and a good government; and if this takes place, Europe will be surprised at the rapid progress of science that will be manifested in this small state; and, if I may prognosticate, of true religion also, for the Sacred Scriptures are readily received by the Greeks.

I had some interesting conversations with the master of the house and his family, where I passed the night at Argos, and with several priests and others, on the reading of the Holy Scriptures, and on religious subjects: the result was, that they were anxious to possess New Testaments. The master of the house, a Greek in good circumstances, had our edition of the modern Greek New Testament, which he purchased at Aegina, and was pretty well acquainted with its contents. I was much pleased to find the good effect it had on him. He had heard the Rev. Mr. Hartley preach, and was relating to several priests the pleasure his sermons gave him, repeating to them the substance of one against atheism and in support of the Christian religion, and finished by saying:—"We that think ourselves Christians, are far from being so, when compared to the English and Americans, who study the Holy Scriptures; they follow the precepts of Jesus Christ, and preach the word of God, and not that of men." It is astonishing to see what a change is working in the hearts of the Greeks, and you expect to hear such sentiments from almost all those who have been studying the New Testament.

‘ From Argos, I returned again to Ægina by the same route, thankful that I had not met with any opposition to the word of God in the principal places of the Greek government.’

‘ I returned to Smyrna with a joyful heart, having experienced much satisfaction and pleasure during the whole time of my excursion. Whatever others may have to say against the Greeks, in justice for the good reception I met with, whilst I remained among them, I must confess that I found them very different from what I was led to expect ; and I have every reason to think that, if left quiet for a few years, under a good government, they will surprise all Europe by their rapid progress in civilization. As I did not interfere with, nor pry into their political transactions, I may be thought not sufficiently competent to pronounce an opinion on this subject ; but, when I view the nation in general, anxious for information, thirsting after knowledge, desirous for peace, eager to receive the word of God, erecting schools every where, and finally, strictly adhering to those laws already established, I cannot but entertain sanguine hopes for their future welfare.’

These simple and cheering statements, we must say, throw more light on the present condition and prospects of the Greek Church, than all that Mr. Waddington has written upon the subject. They shew both what is possible, and what is desirable for Greece ; what are the best means of raising the national character from degradation, and of purifying the Church itself from its corruptions, by turning, as it were, the living waters through the long obstructed and noisome channels. This once favoured and glorious land,

— ‘ the first garden of liberty’s tree,
It has been, and shall yet be the land of the free.’

“ If the Son of God shall make them free, then shall they be free indeed.”

Art. IV. *The Personality and Divinity of the Holy Spirit*: a Discourse delivered at the Rev. James Dean’s Meeting House, at the Monthly Association of Protestant Dissenting Ministers and Churches, holden Jan. 6, 1831. By John Pye Smith, D.D. 8vo. pp. 52. Price 1s. 6d. London, 1831.

THIS very learned and judicious discourse embodies, in a succinct form, the whole of the ‘ Scripture Testimony ’ concerning the Personality and Divinity of the Holy Spirit, and may be considered as an appropriate as well as extremely valuable appendix to the Author’s great theological work. We have never seen the terms of Scripture in which the doctrine of the Holy Spirit is conveyed, so perspicuously and satisfactorily analysed, and their varied meaning so distinctly demonstrated and

defined. Without any parade of philological learning or metaphysical subtilty, Dr. Smith has succeeded in competently treating a subject essentially mysterious, and involving, in the illustration, much recondite criticism, so that no one can charge the Writer with evading any difficulty or stifling any objection. The appeal is to evidence,—that kind of evidence which is exclusively appropriate to the subject, the Scripture testimony; and this he has shewn to be, to a candid, humble inquirer, sufficient and decisive.

Reference has been made, in the preceding article, to what is usually termed the *filio-que* schism,—the angry contest between the Eastern and Western Churches respecting the clause of the Nicene Creed relating to the 'procession' of the Holy Spirit from the Father 'and from the Son'. The words *filio-que* were added by the Latins, and the Greeks resented the interpolation; and from a theological controversy, they proceeded to an ecclesiastical feud. We find a very valuable note at p. 36 of the present discourse, which we transcribe, as exposing not merely the absurdity of raising a metaphysical controversy on such a point, but the common mistake into which both the contending parties fell, of overlooking the real import of the texts on which they rested their dogmas.

'I presume not to advance any opinion upon the doctrine which received, from some of the christian fathers and the metaphysical divines of the middle ages, the name of the *procession*, or *spiration*, of the Holy Spirit; for two reasons.

'1. Because the passages of scripture on which the supposed authority is rested for the use of these terms, (viz. the text of this discourse, John xx. 6; 22; 1 Cor. ii. 12, "the Spirit which is of God," *ἐκ τοῦ Θεοῦ*. Gal. iv. 6.) appear to refer solely to the communication of the influences of the Holy Spirit to men.

'2. Because, in the absence of a clear scriptural warrant for the use of the expressions, in any other sense than that just mentioned, they become merely terms without any correspondent, however imperfect, conceptions.

'Dr. Brenner, a Roman Catholic divine, in a work of systematic theology abounding with just sentiments and judicious scriptural criticism, and honourably distinguished by its devotional and practical character, concludes a section, in which he has said as much perhaps as any wise and good man could say, *On the Procession of the Spirit*, with the following paragraph: "This proceeding of the Spirit from the Father and the Son, is, on account of his Deity, (as is the generation of the Son,) incomprehensible, eternal, and perfect; and is therefore infinitely above any finite emanation or spiration. But, in what it consists, and in what it differs from the generation of the Son, revelation has not disclosed, and reason has no power to explain." *Katholische Dogmatik*, vol. ii. p. 136. Frankfort on the Mayn, 1828.'

To this extract, we must add the following admirable remarks on the proper means of proof in relation to so inscrutable a subject, and the temper requisite in order to the right issue of all theological investigation.

‘—Hence, all that knowledge, concerning this infinitely high and immeasurable subject, which may be depended upon for certainty and accuracy, either must come from God by revelation, or must be recognized and confirmed by revelation.

‘Now it is our full conviction, that the holy scriptures, in the revelations which they furnish concerning God, represent the essential and characteristic properties of Deity as inherent in three subjects, which we distinguish by the names of the Father and the Son and the Holy Spirit: and the ground of this distinction, we call Personality. We utterly reject the notion that the three Divine Persons are component parts of the Divine Nature; for the pure and infinite Deity is not a mensurable and divisible thing. But we maintain that the Divine Nature, infinite and all-perfect, entire and indivisible, is not participated but possessed by the three sacred Persons. That a knowledge of the manner in which this fact is, falls not within the competency of our faculties, does not make the shadow of an objection. We have seen, I think I may without arrogance affirm, demonstrable evidence that such an incompetency is inseparable from our condition of being. We believe, because we find satisfactory reasons for believing, that the Divine Nature does actually, by an inherent necessity of its own perfection, consist in the three Divine Persons; and that the distinction of each belongs to the idea of order and relation.

‘Minds have been tortured, and language has been ransacked, for the invention of terms to express this idea of order and relation. But have not learned and ingenious men forgotten, that it is not to be expressed; that it is above being conceived?—That no analogies of sensible nature, no powers of human thought, are adequate to form the conception; for its object is the interior sanctuary of the Infinite Mind, the Essence of God?—That, consequently, language must be for ever incapable of designating it? The scriptures apprise us of the fact: but they do not philosophize upon it. They amply declare that our hope, deliverance, and happiness flow from the infinite grace of the Father, by the Son as the medium, and the Holy Spirit as the proximate cause, of salvation: and to the Father, the Son, and the Spirit, the same scriptures ascribe properties and acts which can belong to no other than the One Divine Being. On this testimony simple faith rests, and is content to leave the resolution of difficulties to the world of heavenly perfection, where light will be never separated from love, nor sublimest knowledge from deepest humility.’ pp. 31, 2.

Art. V. *An Appeal to Dissenters, on their Submitting to the Obligation imposed by Law, for the Religious Celebration of Marriage, according to the Form prescribed in the Book of Common Prayer.* By Joshua Wilson, of the Inner Temple. 8vo. pp. 96. London, 1831.

THIS is a powerful and, upon the whole, judicious attempt to engage 'orthodox' Dissenters in the opposition to the liturgical celebration of matrimony, hitherto confined (in modern times at least) to their more heterodox brethren; and to unite all the denominations in a firm application for the revision of the law. It will be recollected, that the subject was taken up in the *Edinburgh Review* for March 1821, in an article of considerable power, though not of perfect accuracy in the details. Mr. Wilson has used very great assiduity in bringing together, in addition to his own able demonstrations, not only the opinions and feelings of various Dissenting authors upon the subject, but the historical facts relative to marriage law, which tend to elucidate and give a grasp of the whole question. His pamphlet, upon the whole, forms one of the best historical summaries of the law of marriage now extant, and should be added to the libraries, not only of Dissenters, but of Lawyers. Notwithstanding this assiduity, however, the question of what the precise situation of Dissenters was before Lord Hardwicke's Act, (commonly called the Marriage Act,) is still left in some obscurity; an obscurity which it would be important to have cleared away, before the position of the *Edinburgh Reviewer* could be safely adopted, that 'their claim is to be restored to 'the situation they were in (as far as marriage is concerned) 'before the passing of this statute.' That a practice did then exist, to some extent, for Dissenters to solemnize their own marriages in their own chapels, appears from the cases (not noticed by Mr. Wilson) of *Haydon v. Gould*, (9 Anne,) 1 Salkeld, 119, and *Wigmore's case*, (5 Anne,) 2 Salkeld, 438, and from the case with Mr. Whitaker's opinion, 20th April, 1720, given by Mr. Wilson from a MS. document. In *Haydon v. Gould*, the parties were Sabbatarians, and were married by one of their ministers in a Sabbatarian Congregation; the form in the Common Prayer Book being used, except the ceremony of the ring. In *Wigmore's case*, the parties were Anabaptists, and obtained a licence from the Bishop to marry, but married according to the forms of their own religion. Now, in Mr. Whitaker's opinion, above mentioned, he assumes, that the parties might have been proceeded against in the Ecclesiastical Courts for incontinency, and that their only chance of defending themselves would have been by applying for a prohibition by reason and in virtue of the Toleration Act. In

Wigmore's case, on the contrary, Chief Justice Holt says: 'By the canon law, a contract *per verba de præsenti* is a marriage, and they cannot punish for fornication, but only for not solemnizing the marriage according to the forms prescribed by law.' (See 2 Burn's Eccles. Law, p. 473.) Now if either for incontinency, or for irregular celebration, the parties to Dissenters' marriages were liable, before the marriage act, to be proceeded against in the Ecclesiastical Courts, then are Quakers so liable at this day, in point of law; and Dissenters would continue so liable, notwithstanding the exception in any future marriage act were widened so as to admit them all. The case must therefore be made the subject of specific enactment.

Whatever alteration may ultimately be made in the law on this subject, (and that it *must* be altered, no reasonable man can doubt,) we should deprecate most earnestly any such mode of carrying that alteration into effect, as should leave it open to the parties to dispense with *religious and public celebration*. Any laxity in this point would be a deep injury to the female sex, to their peculiar sensibilities, to their truest delicacies. It would, in fact, unsettle the present broad and invaluable line of demarcation between *holy matrimony*, and unholy and equivocal states of every gradation. When once it becomes a matter of nicety to distinguish the holily and truly married, from the alliances of licence, or convention, the flood-gates of immorality and deception are at once opened. 'Before the marriage act of 1753,' we are told by the Edinburgh Reviewer, 'nothing was so easy as to be married;'—and we may add, that nothing was so horrible as the trade that was carried on in it, and the diabolical frauds to which secret and clandestine marriages were made subservient. It has not escaped the notice of historical jurists, that no way was made by the severest laws in combating the once almost universal vice of concubinage, until marriage was elevated into a religious ordinance by the council of Trent, and a tangible line of demarcation thereby drawn between sacred and merely conventional alliances.

Those who are historically acquainted with the vile state of society in this country, anterior to the passing of the Marriage Act, must be amused with the specimen of the bathos afforded by the preamble to the statute of 10 Ann, c. 16. (one of the ineffectual attempts at remedy). 'Whereas great loss hath happened of the duties upon stamped vellum, parchment, and paper, and other inconveniences daily grow from clandestine marriages.'

- Art. VI. 1. *CHOLERA, its Nature, Cause, and Treatment*; with original Views, physiological, pathological, and therapeutical, in Relation to Fever; the Action of Poison on the System, &c. To which is added, an Essay on Vital Temperature and Nervous Energy, &c. &c. By Charles Searle, Surgeon, of the Hon. East India Company's Madras Establishment. Octavo. pp. 255. London. 1830.
2. *Management and Diseases of Infants under the Influence of the Climate of India*, &c. &c. By Frederick Corbyn, Esq., Member of the Royal College of Surgeons; Surgeon on the Royal Establishment, &c. 8vo. pp. 443. Calcutta. Price 30 Rupees.

IN the whole compass of pathological inquiry, there is not, perhaps, a single problem of more difficult solution, than that which refers to the production and spread of Epidemic distempers. And the natural obscurity which encompasses the investigation, has not seldom been artificially increased by the mode in which the investigators have pursued their researches. Loose inferences have often been drawn from fallacious assumptions; hypotheses have been received as facts; and one party has taken up the cudgels against another, not as if a matter of abstract research were the point in debate, but as if a spirit of rancorous and personal hostility were necessarily mixed up with all topics that involve a diversity of opinion. We are told by one writer, that an infectious disorder is necessarily, from beginning to end, a disorder of limited locality;—that the stationing of cordons of troops, the detention of voyagers, and the purification of articles in merchandize, are so many vexatious and expensive contrivances, about as available as would be the construction of high walls for the purpose of confining sky-larks. Others again crudely conceive of contagious and infectious maladies, as if the terms contagion and infection were convertible. They do not take into their fearful and apprehensive reckonings any consideration of place, time, and circumstance; but hastily conclude, that if a malignant disorder is in this district to-day, it may be in that to-morrow. ‘And where,’ they mentally exclaim, ‘shall we flee from the threatening pestilence?’

The fact we believe to be, that the midway men are the only men in the right way; for, on the one hand, infections, in spite of what the anticontagionist advances, are, under some circumstances, communicable; while, on the other hand, the communication is not effected in so direct and certain a manner as the apprehension of the contagionist leads him to infer.

The Cholera, about which there is at present so much talk, seems to prove and exemplify the position, that a poison may in the first instance be productive of disease, as an infection,—and that, during the existence and course of the malady in the frame of an individual, the infected individual may become capable of

transmitting the poison to his associate; and the latter shall thus become the subject of a contagious, while the former had succumbed to the influence of an infectious virus. Now, suppose the individual who has been affected in the manner last described, to mix indiscriminately with others; and let these others be congregated in masses, or living in districts naturally unhealthy; the communicated malady shall then lose its second character of mere contagion, and become again both a contagion and an infection. This seems to have been the case with the present epidemic of the North; its origin being apparently referrible to some peculiarities in the soil and atmosphere of the Indian provinces in which it first appeared,—and its conveyance being, in some instances, in the way of a positive, and (if we may so say) uncircumstantial, contagion; while, in others, a sort of artificial atmosphere of infection has been engendered,—and then, and there, the resulting distemper has become aggravated in malignity, and more terrible in its menaces of wide-spreading desolation.

It is on the ground now stated, that Great Britain may entertain hopes that the Cholera, even should it make its way into these Islands, may be prevented from becoming an epidemic pestilence to any great extent*. That we have happily been preserved from plague for a series of years, is, perhaps, attributable chiefly to the careful draining and cultivation of our lands,—to the minute attention which is given to prevent the consequences of vast numbers congregating together in our populous cities,—and in short, to a general improvement in our habits and our polity†. If the Cholera, however, is found prevalent in countries and localities which are in every respect dif-

* That we speak the language of hope, rather than of certainty, we wish to impress on our readers. It may be that before the seal of the press is put on the present article, some of the virus may have already visited Britain.

† The following fact, taken from Mr. Searle's volume, will shew the necessity of great caution against adding artificial to natural causes of aerial contamination. 'During the Winter assizes at Hertford, four years ago, a boar-skin which had a very offensive smell, having been introduced in evidence to the Court, many of the members and other persons present on the occasion were seized during the same night with Cholera. The lady who related to me the circumstance, assured me, that three of the Council, who took up their abode in her house, were all of them attacked between the evening and the following morning, and were exceedingly ill. The medical gentleman who attended them, investigated the circumstances at the time, and declared this to be the cause of their seizure, and which we may add is extremely probable.'

ferent from those in which it was engendered, why, it is asked, may it not become a British, as well as a Russian and Polish scourge? In offering a reply to this question, it must be admitted, that we have only probabilities and analogies to urge. We are, indeed, far from wishing to give encouragement to that bravado feeling which regards with contempt every measure adopted under the notion of danger; but we are happy in being able to appeal to circumstances and facts favourable to the supposition just announced, that ours is not the country for the successful invasion of a foreign foe in the shape of malignant distemper.

It must be recollected, that the northern districts in which Cholera is now raging, have been recently made artificially vulnerable to pestilential attacks. War, either in reality or in anticipation, had already prepared the way;—and the consequences of war, especially among a people who retain still considerable vestiges of an uncivilized state of society, are just such as are likely to convert contagion into pestilential infection in the way above assumed. The inhabitants of countries thus naturally and artificially circumstanced, are the ready recipients of additional ills;—ills which they are not prepared to meet and oppose, and which, therefore, increase in intensity by previously paralysing their victims:—in the way that, we are told, pestiferous charmings are practised among some of the brute creation, during their predatory prowlings, who insure, it is said, the passiveness of their prey, by piercing regards of destructive menace;—they first *look* murder, and then act it. In this country, however, while we are duly alive to the possible danger, we are prepared to meet it. If the Cholera be now a contagion, rather than an infection, so much the better: since separation and other means for preventing the spread of a distemper, are more likely to be effective in their purpose, than if we had to contend with aerial, in addition to traceable and tangible poison*.

In thus expressing our anticipation, we wish, however, to be perfectly understood as limiting our remarks to probabilities. There are, it must be confessed, some particulars connected with the origin and spread, the decline and disappearance of the universally allowed contagions, which are of difficult explanation upon the hypothesis of an abstract virus. Why are small-pox, scarlet fever, measles, erysipelas, and so forth, at one time rife, and at other times rare? And why do they disappear,

* In the few remarks we hastily threw out a short time ago on the subject of Cholera, it was stated, that nothing seemed certain about it, but its uncertainty. The investigations, however, that have recently been made as to its nature and habits, seem to prove to a demonstration its occasionally *contagious* quality.

often before they have affected one fourth part of the inhabitants in a district that has been visited? These and several other facts might be adduced in support of the doctrine, that some sort or degree of atmospheric contamination has to do with the diffusion of most disorders; and that, therefore, we cannot predicate an absolute control over any. Here, candour obliges us to submit the following quotation from Mr. Corbyn's book to the judgement of our readers, leaving it to them to determine, how far the statement may strengthen a less favourable view of the subject than that which, it will be perceived, we have ourselves been inclined to take. After alluding to the spread of Cholera in districts where every thing was calculated to engender and keep alive a pestilential miasm,—‘where the grass grows ‘to men's height, and where the timber and brush-woods of the ‘forest seldom permit the rays of the sun to penetrate,—where ‘the waters of the sacred streams of Ganges and Hooghly ‘recede from the land, and leave a muddy and putrid exhalation,’—he goes on to say:

‘If the history ended here, we might indeed assign these local effluvia as a cause; but the fairest portion of the Indian continent, where health was no illusion, where sickness was a stranger; where mountains rose covered with the forest verdure; where rain fell monthly in refreshing showers; where there was no deluging of plains, or noxious vapours to contaminate the air, no forest or grass jungle to impede its free circulation; where the heat was temperate, agreeable, and invigorating; where the land was fertilized, and the husbandman rewarded; where the luxuriance of nature exhibited a beauteous prospect from the adjacent height; it is too true, that, in this happy country, the disease appeared, and the district was nearly depopulated. We are therefore brought to conclude that it (Cholera) is a scourge permitted by a just Providence; but who has known his mysterious ways, or is permitted to know his counsel?’

There is one particular in which all accounts agree;—viz. that the virulence and malignity of the disorder have for the most part been in proportion to the degraded habits and condition of the subjects whom it has attacked. ‘The indigent and ‘naked part of the lower order of the Indian natives’, says Mr. Corbyn, ‘seemed to be principally affected by the epidemic influence: and among these, the malady proved, in 1817, much ‘more fatal than among others’. This important fact, while it is in favour of the preventive power above advocated, may serve to explain, in some measure, the havoc which the distemper has recently made in the North of Europe; and it may, moreover, be received as a valuable intimation for those to act upon, who set about, with a manly but not presumptuous determination, to resist the influence of the poison, should it ever (as we trust it will not) be permitted to diffuse itself among us.

Possunt quia posse videntur. Not to apprehend mischief, is a great step towards not being infected. And as preventives are at the same time more important, and more within our province to descant upon, we shall make no apology for introducing the following extract from one of the works before us. It will be seen by our readers, that great stress is laid on attention to the healthful state of the stomach; and we may take occasion to add, that fruits of all kinds, more especially the stone fruits, ought to be refrained from, by persons especially whose digesting powers are under par, and whose constitutional tendencies at all verge upon what are named bilious complaints.

‘Exposure to cold, to chills, to the night dew, and to wet and moisture, ought carefully to be avoided; and if at any time these exposures are inevitable, the system should be fortified against their effects. But the mode of fortifying the system requires consideration. This should not be attempted by wines or spirits. Permanent tonics, however, and those more especially which determine to the surface of the body, may be resorted to on such occasions. For this purpose, infusion or decoction of bark or of columba may be taken with the spiritus mindereri, or any warm stomachic; or the powdered bark may be exhibited, combined with the spicy aromatics. Sleeping in low and ill-ventilated apartments ought to be avoided; and individuals should be equally distrustful of sleeping near, or even of passing through, in the night time, marshy or swampy districts.

‘Warm stomachic laxatives, and these combined with tonics, may be adopted with advantage, as occasion may require. The diet should be regular, moderate, and easy of digestion. Whilst low living ought to be shunned, its opposite should never be indulged in. The stomach ought to have no more to do than what it can accomplish without fatigue to itself, and to the promotion of its own energies. It must never be roused to a state of false energy by means of palatable excitants, or weakened by distending it with too copious draughts of weak diluents.

‘The imagination should not be allowed for a moment to dwell upon the painful considerations which the disease is calculated to bring before the mind; and least of all ought the dread of it to be encouraged.’—(*Annesley, in Searle.*)

Let the reader take these precautions for his guide, through our summer sickness and autumnal diarrhœas, and we may confidently hope that, beyond those common visitations, we shall have nothing to contend with.

We by no means intend, on the present occasion, to go into the theory and management of the disorder; but we cannot refrain from suggesting, that writers seem to have been influenced in some measure by erroneous principles, when they have represented Cholera as something absolutely different from the bilious derangements to which even the inhabitants of this country are obnoxious. That the Indian malady differs in de-

gree, we readily, and, we were going to say, gratefully admit; but it would seem to our judgement, that the variation of intensity constitutes the only positive variation of character:—just as the plague of the Levant differs from the typhus of London, and the common bilious fevers of our temperate clime, from the yellow fever on the western side of the Atlantic. And not according to any diversity in nature, but by means proportioned to severity in character, must the malady be met by the physician. We hear of life succumbing in a few hours under the grasp of Indian Cholera. We have occasionally witnessed the same thing even in Great Britain, at the time that the milder attacks were common. And in no instance of aberration from healthy action, has the efficacy of medicine been more triumphantly proved, than in its endeavours to arrest the frightful course of Cholera, when it assumes its most malignant aspect, and is about to pervade the frame with almost electric rapidity. In the dreadful Cholera of 1817, it is stated, that almost every individual died, who did not receive the aid of medicine; while the proportion of deaths, when early recourse was had to medical aid, came to be not more than ‘one in a hundred.’

We must close our brief disquisition with merely a remark or two on the merits of the writers whose treatises we have above indicated. We have intended for some time, (and may shortly put our design into execution, only that we do not wish to sicken our readers with too much medicine,) to treat more at large on the general topic of Mr. Corbyn's work, and we then should have more warrant in expressing our sentiments on his performance. Mr. Searle's book is, in point of composition, one of the most bungling productions we have for a long time met with. A phrenologist would say, that he has a fair causality, but a small language; for his theories, though full of false analogies and hasty inferences, are here and there marked by something like mental power; while the manner in which his sentiments are put, and his sentences arranged, is indicative of a total want of perception respecting the common requisites of authorship. The first page of his preface, had we time and space to advert to it, would justify the utmost severity of critical condemnation, that a reviewer could inflict. His electric theories of Cholera, although they display some acumen, labour under this slight disadvantage;—that, if applicable at all, they are at least equally so towards the explication of fever, and of many other maladies in which the distribution of the blood and of the vital principle becomes alarmingly irregular,—the powers of life being drawn as it were forcibly and rapidly from one part of the body, and made to rush with fearful quantum and intensity upon another. Mr. Searle's notions of the management of Cholera appear, however, in the main, correct; for the

curative indications plainly are, the unlocking of the capillary vessels, and restoring the lost balance of vital and circulating movements. The antibilious part of the treatment, when the malady is of the spasmodic, or, as we should say, of the intense kind, is often a secondary and subordinate matter. Life must first be preserved from sudden extinction, and then the disorder must be treated upon the most obvious principles, according to the incidental character it shall assume, or the particular course it shall pursue.

Art. VII. *The Canon of the Old and New Testament Scriptures ascertained; or, the Bible complete without the Apocrypha and unwritten Tradition.* By Archibald Alexander, D.D., Professor of Theology in Prince Town College, New Jersey. With Introductory Remarks, by John Morison, D.D., Author of an Exposition of the Book of Psalms, &c. 12mo. pp. xxii, 418. Price 6s. 6d. London, 1831.

THE name of the Author of this very acceptable work, is honourably known to our readers, in connexion with his Brief Outline of the Evidences of the Christian Religion, to which this compilation was originally designed to form a supplement. A compendious work on this subject was certainly a *desideratum* in English theological literature. Those which we possess, are either too learned or too voluminous for general readers: besides which, the subject has generally been treated only partially, one writer confining his attention to the Canon of the Old Testament, and another to that of the New. Dr. Alexander's object has been, 'to exhibit a compendious view of the whole subject, and in such a form as will be level to the capacities of all descriptions of readers.'

'He has aimed at bringing forward the result of the researches of learned men who have treated this subject, in such a manner, that the substance of their works might be easily accessible to that numerous class of readers who are unskilled in the learned languages. It was, moreover, his opinion, that such a volume as this would not be unacceptable to theological students and to clergymen who have it not in their power to procure more costly works.'

'In the First Part, which relates to the Canon of the Old Testament, assistance has been derived from the *Panstratia* of Chamier, the *Isagoge* of Buddeus, the *Thesaurus Philologicus* of Hottinger, Prideaux's Connection, Wilson on the Apocrypha, and, above all, from Bishop Cosin's Scholastic History of the Canon of the Old Testament. In the Second Part, on the Canon of the New Testament, the testimonies have been principally selected from Lardner; but, in all that relates to the Apocryphal books of the New Testament, little else has been done, than to abridge and arrange the information contained in

the valuable work of the learned Jeremiah Jones, on the Canon of the New Testament.

‘On the subject of the Oral Law of the Jews, the Author has freely availed himself of the labours of that great polemic Hornbeek, in his learned work, *Contra Judæos*. On that of Unwritten Traditions, he found no writer more satisfactory than Chemnius, in his *Examen Con. Trid.* By the introduction of a discussion on these points into a treatise on the Canon of Scripture, he acknowledges that he has departed from the usual method of treating the subject; but he is persuaded, that a little consideration will convince every candid reader, that the sufficiency and perfection of the Scriptures cannot be demonstrated, unless it be shewn that no part of Divine Revelation was left to be handed down by unwritten tradition.’

The English Editor, Dr. Morison, expresses his regret, that Dr. Alexander did not deem it necessary to furnish the reader with references to the authorities he cites. It was doubtless his wish to avoid the parade of borrowed learning; but we should have been glad if he had more distinctly specified the amount of his obligations to the learned labours of Chamier, Buddeus, and Hottinger, since, for any thing that appears, the assistance derived from them has been inconsiderable, and all the principal testimonies bearing on the Canon will be found in Lardner. The subject of the Canon of the Old Testament is despatched in a very few pages,—we must confess not quite to our satisfaction. In establishing this part of the Canon, ‘we might labour,’ Dr. A. says, ‘under considerable uncertainty and embarrassment in regard to several books, were it not, that the whole of what were called the Scriptures, and which were included in the threefold division mentioned above,’ (the Law, the Prophets, and the Hagiographa,) ‘received the explicit sanction of Our Lord.’ But Dr. A. should have explained, we think, the nature and the grounds of the uncertainty and embarrassment to which he refers; whether the difficulty would have related to the authenticity and genuineness, or to the primary inspiration of those particular books; whether such books are of a purely historical or of a prophetic character, and coming, as such, under the description of the Scriptures which testify of Christ. For, after all, it may be thought a startling admission, that the internal evidence in favour of any books of the Old Testament, would, apart from the sanction of Our Lord, have led to their rejection, or to hesitation respecting them. That ‘the volume of Scripture which existed in the time of Christ and his Apostles, was uncorrupted, and was esteemed by them an inspired and infallible rule’;—that these books, which have, ever since the Apostolic age, been in the keeping of both Jews and Christians, who have been arrayed in perpetual opposition to each other,

can have undergone no alteration from either party ;—that the Hebrew Bible of the Jew is the Old Testament Canon of the Christian Church ;—that the external evidence of the integrity and authority of that Canon is therefore complete ;—are points which admit of no dispute, and which forbid all attempt to disturb the Canon so authoritatively sanctioned.

But there remains a question, relating to the nature or degree of the inspiration originally attaching to the several books of the Hebrew Scriptures, which cannot, in our judgement, be quite so easily set at rest. 'Our Lord was not backward', Dr. A. remarks, 'to reprove the Jews for disobeying, misinterpreting, and adding their traditions to the Scriptures ; but he never drops a hint that they had been unfaithful or careless in the preservation of the sacred books. So far from this, he refers to the Scriptures as an infallible rule, which "must be fulfilled," and "could not be broken."' This is both true and to the purpose of establishing the integrity and genuineness of the Hebrew Scriptures. But is this argument sufficient to establish the equal and plenary inspiration of *all* the sacred writings of the Old Testament? Does it prove that there could be no legitimate reason for laying up, together with the Law and the Prophets, the authentic records of God's dealings with his chosen people, other than their being written by inspired men? Must we infer that, when the prophecy of Malachi was added to the Book of the Prophets, and the books of Nehemiah and Esther placed among the hagiographa, it was alike on the ground of their being equally the word of God,—the word testifying of the coming Messiah? Does our Lord's sanction of the Canon imply as much as this? The Jews, we know, made a distinction between the different classes into which the sacred books were distributed. Does our Lord ever 'drop a hint' that they were blameable or erroneous in so discriminating them? Is all examination of the internal evidence of these several writings peremptorily precluded by the sanction which attests their canonicity? These are questions to which it might reasonably be expected that some reply should be given in such a work as the present ; and Dr. Morison would have performed a most acceptable service, had he supplied the deficiency.

Dr. Alexander admits, with Prideaux, that the Canon of the Old Testament appears not to have been fully completed till about the time of Simon the Just ; that Malachi seems to have lived after the time of Ezra ; that, in the book of Nehemiah, mention is made of the high-priest Jaddua, and of Darius Codomannus, both of whom lived at least a hundred years after the time of Ezra ; and that the genealogy of the sons of Zerubabel, in the third chapter of the first book of Chronicles, is

carried down to the time of Alexander the Great. After making these statements, we are utterly at a loss to understand what Dr. A. can possibly intend by adding :

‘Most, however, are of opinion, that nothing was added after the book of Malachi was written, except a few names and notes ; and that all the books belonging to the Canon of the Old Testament, were collected and inserted in the sacred volume by Ezra himself. And this opinion seems to be the safest, and is no how incredible in itself.’

Would Dr. A. wish, then, to exclude from the Canon the books which ‘could not have been put into the Canon by ‘Ezra’? Or does he mean to say that the marks of a later date in the writings referred to, are inconclusive? If so, he was bound to shew this : he ought to have given his reasons for thinking that Ezra and Malachi were the same individual, as some of the Jews maintain ; or that Ezra outlived Malachi. Or he should have explained the credibility of the opinion, which implies that books written after the death of Ezra, were collected and inserted in the sacred volume, by this same Ezra himself. He ought also to have assigned his reason for rejecting the more probable statement of the Jewish writers, that the present Canon of the Old Testament was settled, not by the personal authority of Ezra, or any other individual, but by the high ecclesiastical authority of the Great Synagogue ; and that that Synagogue continued to discharge its functions down to the time of Simon the Just, who was made high-priest about five and twenty years after the death of Alexander the Great. That ‘after Malachi, there arose no prophet,’ and that after Ezra, no sacred book was added to the Canon, are two propositions, which seem to us far from identical, or from involving each other. The former is unquestionable : the latter appears to us an opinion neither safe nor credible. The more correct statement is that which is subsequently cited from St. Augustine.

‘In that whole period, after the return from the Babylonish captivity, after Malachi, Haggai, Zechariah, and Ezra, they had no prophets, even until the time of the advent of our Saviour. As our Lord says, “The Law and the Prophets were until John.” And even the reprobate Jews hold, that Haggai, Zechariah, Ezra, and Malachi were the last books received into Canonical authority.’

The evidence collected by Dr. A. to prove that the Apocryphal books have no pretensions to Canonical authority, is ample and in the highest degree conclusive. As this subject meets us ‘at the very threshold’ of the controversy with the Romanist, it is of no small importance, that the Protestant should be well provided with the requisite information ; and Dr. A. has supplied all that can be desired by any candid in-

quirer. He concludes this portion of his work with the following remarks.

‘ Notwithstanding that we have taken so much pains to shew that the books called Apocrypha, are not Canonical, we wish to avoid the opposite extreme of regarding them as useless or injurious. Some of these books are important for the historical information which they contain; and, especially, as the facts recorded in them are, in some instances, the fulfilment of remarkable prophecies.

‘ Others of them are replete with sacred, moral, and prudential maxims, very useful to aid in the regulation of life and manners; but even with these, are interspersed sentiments which are not perfectly accordant with the Word of God. In short, these books are of very different value; but in the best of them, there is so much error and imperfection, as to convince us that they are human productions, and should be used as such; not as an infallible rule, but as useful helps in the attainment of knowledge, and in the practice of virtue. Therefore, when we would exclude them from a place in the Bible, we would not proscribe them as unfit to be read; but we would have them published in a separate volume, and studied much more carefully than they commonly have been.

‘ And while we would dissent from the practice of reading *lessons* from these books, as Scriptural Lessons are read in the church, we would cordially recommend the frequent perusal, in private, of the first of Maccabees, the Wisdom of Solomon, and, above all, Ecclesiasticus.

‘ It is a dishonour to God, and a disparagement of his word, to place other books, in any respect, on a level with the Divine Oracles; but it is a privilege to be permitted to have access to the writings of men eminent for their wisdom and piety. And it is also a matter of curious instruction, to learn what were the opinions of men in ages long past, and in countries far remote.’ pp. 86, 87.

In the second part of the Work, there is a valuable section, refuting the objections raised by Michaelis against the canonical authority of the Gospels of Mark and Luke. Dr. A. also adverts to the attempt of the same erudite but rash critic, to ‘lessen the authority’ of the Epistle to the Hebrews: but he does not seem to be aware of the real state of the question; and it is singular that he should make no reference to the excellent work of his learned countryman, Professor Stuart. Upon the whole, we can cordially unite with the much-respected Editor of this Volume, and with the Rev. Mr. Horne, in recommending it as ‘a well-timed effort in defence of the truth’, —an able and most useful compendium, for which every theological student with scanty resources, ought to be sincerely grateful. We cannot, however, forbear to add, that it reflects no credit on English theology, that this every way respectable performance of the New Jersey Professor, should be the best, or at least the most complete work upon the subject, in our literature. With regard to the Canon of the New Testament,

a masterly outline of the argument, supported by a vast quantity of learned and curious information, will be found in Dr. Pye Smith's 'Answer' and 'Rejoinder' to Robert Taylor, published by the Society for promoting Christian Instruction. (8vo, pp. 92, price 1s. 6d.) This tract ought to be in the hands of all our readers; and we most earnestly recommend it to their attention. It deserves the widest possible circulation, as a triumphant exposure of the ignorance and dishonesty of Deistical assailants.

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- Art. VIII. 1. *Principles of Geology*, being an Attempt to explain the former Changes of the Earth's Surface, by Reference to Causes now in Operation. By Charles Lyell, Esq., F.R.S. Vol. I. 8vo. pp. 526. Price 15s. London, 1830.
2. *A new System of Geology*, in which the great Revolutions of the Earth and animated Nature, are reconciled at once to modern Science and Sacred History. By Andrew Ure, M.D. F.R.S. 8vo. pp. 676. London, 1829.
3. *Geological Notes*. By Henry Thomas de la Beche, F.R.S. F.G.S. 8vo. pp. 111. Price 6s. London, 1830.
4. *Sections and Views, illustrative of Geological Phenomena*, by H. T. de la Beche. 4to. pp. 79. Price 2l. 2s. London, 1830.
5. *Outlines of Oryctology*. An Introduction to the Study of Fossil Organic Remains; especially of those found in the British Strata. Second Edition, with the Author's latest Corrections. By James Parkinson. sm. 8vo. pp. 360. Price 12s. London, 1830.

GEOLGY is, comparatively, a new science; and, if we mistake not, its professors are still, as was the case in its mere infancy, eagerly distancing, in their deductions and inferences, the slow advance of genuine discovery. Something, however, has been learned from the precipitancy of the earlier makers of systems. The science of facts has made much progress of late, and the necessity for a range of inspection at once extensive and minutely investigated, is distinctly acknowledged. It will no longer be tolerated, that a theorist shall build up a world on the circumstances of a district; nor that he shall frame a cosmogony from casual contortions or accidental supra-positions. A large induction, or complicated system of collation and comparison, is now required as an indispensable preliminary to all attempts at generalization; and if Werner were to revisit earth, he would find himself no longer permitted to establish the law of geological relations, on an imperfect survey of the localities of Freyberg. In this matter, as in other pursuits, men have to surmount so much of prejudice and impulse,

so much of inherent infirmity, that geologists may well be excused for an occasional transgression of due and discretional limits. If they err, they at least supply the means of detecting their errors: and if they are too prompt in hastening to conclusions, we obtain the means of rectifying the effects of their rashness, from the results of their own accurate observation, widely extended and liberally communicated.

For a long season, the Romish Hierarchy forbade the conveyance of sound astronomical instruction, by absolutely prohibiting the adoption of the Copernican system as the basis of academical institution. Compelled at length to make some concession to increasing knowledge, it was permitted to be taught, not as the system of the universe, nor even as the theory of Copernicus, but under the more guarded phrase of his *hypothesis*. Something of this sort seems to have suggested itself to our professors of geology. The large phraseology of a former day seems to have been dismissed. We no longer hear of theories of the earth; nor are systems of creation built up with the rapidity which distinguished the speculators of those imaginative times. A more specious term, a phrase more insinuating, and less likely to stir suspicion, has been taken up; and the scheme which might have startled us under the old-fashioned names, passes current as a 'splendid *generalization*'. It behooves scientific men to be on their guard against this besetting sin. Very little is gained by the mere shifting of a title; and the change becomes positively mischievous, when it is used as a pretext for the perpetuation of error.

After all, it appears exceedingly absurd, that, in the present stage of inquiry concerning the changes and component substances of the globe, anything should be put forward in the shape of system, or even of generalization. Among the 'Sections and Views' of Mr. de la Beche's valuable publication, he has given an expressive diagram, shewing the proportion which the depth hitherto explored of the earth's bulk, bears to the whole. The loftiest mountains are like grains of sand scattered on a smooth surface; and a concentric line drawn at the interval of one hundred miles from the exterior, makes the portion above it shew like the rind of an orange. Now, when this is the case,—when we have not even *turned up a furrow* on this immense mass,—when, in reality, we have only *scratched* the epidermis of this vast sphere; it does, in sober truth, seem rather too early for an exhibition of skill in generalizing. Nor are we sufficiently advanced, even in this mere surface knowledge, to afford a justification of this inferential process. Our facts are, as yet, too few: they may be contradicted or modified, so far as our views of their circumstances and relations are concerned, by other facts not yet ascertained. 'We are

'yet acquainted', observes Mr. de la Beche, in his *Geological Notes*, 'with so small a portion of the real structure of the earth's exposed surface, that all general classifications of rocks are premature.' And in the preface to his volume of *Sections*, he emphatically urges, that 'the progress of science has led to new views, and that the consequences that can be deduced from the knowledge of a hundred facts, may be very different from those deducible from five. It is also possible that the facts first known, may be the exceptions to a rule, and not the rule itself; and generalizations from these first-known facts, though useful at the time, may be highly mischievous, and impede the progress of the science, if retained when it has made some advance.'

These considerations become of immense importance when applied to the great question concerning the origin of the world. We can have no fears on the score of facts, but we must acknowledge that we are exceedingly sensitive about generalizations. We are told, (and, with some restriction, we admit the distinction,) that there is no connexion between geology and cosmogony: but at the same time, we are disposed to consider the Mosaic history as an element of inquiry; and we are quite convinced that its judicious application to ascertained facts, may go far in aiding correct investigation, and in restraining undue speculation. On this subject, we shall probably gratify our readers by citing a paragraph or two from the eloquent speech of Professor Sedgwick, on resigning the presidency of the Geological Society.

'Are then the facts of our science opposed to the sacred records? and do we deny the reality of a historic deluge? I utterly reject such an inference. Moral and physical truth may partake of a common essence, but, as far as we are concerned, their foundations are independent, and have not one common element. And in the narrations of a great fatal catastrophe, handed down to us, not in our sacred books only, but in the traditions of all nations, there is not a word to justify us in looking to any mere physical monuments, as the intelligible records of that event: such monuments, at least, have not yet been found, and it is not perhaps intended that they ever should be found. If, however, we should hereafter discover the skeletons of ancient tribes, and the works of ancient art, buried in the superficial detritus of any large region of the earth; then, and not till then, we may speculate about their stature, and their manners, and their numbers, as we now speculate among the disinterred ruins of an ancient city.

'We might, I think, rest content with such a general answer as this. But we may advance one step further. History is a continued record of passions and events unconnected with the enduring laws of mere material agents. The progress of physical induction, on the contrary, leads us on to discoveries, of which the mere light of history would not indicate a single trace. But the facts recorded in history

may sometimes, without confounding the nature of moral and physical truth, be brought into a general accordance with the known phenomena of nature; and such general accordance I affirm there is between our historical traditions and the phenomena of geology. Both tell us in a language easily understood, though written in far different characters, that man is a recent sojourner on the surface of the earth. Again, though we have not yet found the certain traces of any great diluvian catastrophe which we can affirm to be within the human period; we have, at least, shewn, that paroxysms of internal energy, accompanied by the elevation of mountain chains, and followed by mighty waves desolating whole regions of the earth, were a part of the mechanism of nature. And what has happened, again and again, from the most ancient, up to the most modern periods in the natural history of the earth, may have happened once during the few thousand years that man has been living on its surface. We have therefore taken away all anterior incredibility from the fact of a recent deluge; and we have prepared the mind, doubting about the truth of things of which it knows not either the origin or the end, for the adoption of this fact on the weight of historic testimony.'

The address, from which we have taken this extract, and from which we shall, before quitting our present subject, have to make further citation, was delivered at the Society's Anniversary, February 18, 1831, and is printed in the 20th number of the 'Proceedings.' It contains a great variety of admirably condensed matter, and exhibits a general view of what has been recently done in the way of geological investigation*.

Although we have felt it expedient to make these remarks in connexion with an important subject, they are not to be considered as prefatory to any thing in the shape either of general discussion, or of special analysis. We have placed at the head of this article, the titles of certain works which have appeared rather recently on the subject of geology, and which seem to us likely to convey useful information to such of our readers as may feel interested in these matters. Were we to undertake even a slight survey of their contents, we should trespass most inconveniently both on our limits, and on the forbearance of

* In the previous delivery of the Wollaston medal, the President had taken opportunity to recapitulate the high claims of the individual to whom that prize was, for the first time since the death of its illustrious institutor, awarded. The Resolution stated, that it was 'given to Mr. William Smith, in consideration of his being a great original discoverer in English Geology; and especially for his having been the first, in this country, to discover and to teach the identification of strata, and to determine their succession by means of their imbedded fossils.' We have adverted to this circumstance, merely that we might direct attention to the very extraordinary merits of this profound, though self-taught geologist.

average readers; we shall, therefore, do little more than point out their object and character.

Mr. Lyell's volume, which contains only the earlier portion of his inquiries, is a bold and able effort to deduce all the changes of the earth's surface from causes now in operation. Volcanic action, atmospheric influences, vegetable deposits, tides and currents, with other agencies both direct and incidental, are held forth as constituting the grand machinery of the destructive and renovative principles. That Mr. Lyell has developed and maintained his hypothesis with much skill, there can be no difficulty in admitting: that he has effected any thing beyond this, is, we apprehend, something more than doubtful. Professor Sedgwick has taken a very decided part in opposition; and as the pamphlet which contains his animadversions is not likely to fall in the way of our readers, we shall trespass on it for an extract. Independently, however, of every thing connected with system, Mr. L.'s work will be found invaluable as a collection and arrangement of facts and geological phenomena. It is, moreover, most interesting reading; and the student who shall have mastered its contents, will have put himself in possession of abundant materials for the effective prosecution of scientific inquiry.

'If,' observes Mr. Sedgwick, 'the principles vindicated in Mr. Lyell's work be true, then there can be no great violations of continuity either in the structure or position of our successive formations. But we know that there are enormous violations of geological continuity: and though, relatively speaking, many of them may be local, of this at least we are certain, that they have been produced by forces adequate to the effects, and co-extensive with the phenomena. . . . In the speculations I am combating, all great epochs of elevation are systematically, and I think unfortunately, excluded. Volcanic action is essentially paroxysmal; yet Mr. Lyell will admit no greater paroxysms than we ourselves have witnessed—no periods of feverish spasmodic energy, during which the very framework of nature has been convulsed and torn asunder. The utmost movements that he allows are, a slight quivering of her muscular integuments.'

* * * * *

'Of the origin of volcanic forces we know nothing: but we do know that they are the irregular, secondary results of great masses of matter, obeying the primary laws of atomic action,—that they differ in their intensity—are interrupted in their periods—and are aggravated or constrained by an endless number of causes, external and purely mechanical. Of all modes of material combination, those of which I now speak are perhaps the most complicated. To assume, then, that volcanic forces have not only been called into action at all times in the natural history of the earth, but also, that in each period they have acted with equal intensity, seems to me a merely gratuitous hypothesis, unfounded on any of the great analogies of nature, and I believe also unsupported by the direct evidence of fact. This theory

confounds the immutable and primary laws of matter with the mutable results arising from their irregular combination. It assumes, that in the laboratory of nature, no elements have ever been brought together which we ourselves have not seen combined; that no forces have been developed by their combination, of which we have not witnessed the effects. And what is this but to limit the riches of the kingdoms of nature by the poverty of our own knowledge; and to surrender ourselves to a mischievous, but not uncommon philosophical scepticism, which makes us deny the reality of what we have not seen, and doubt the truth of what we do not perfectly comprehend?

On the design of Dr. Ure's volume, we can bestow unqualified praise: concerning its execution, we cannot speak quite so highly. He has communicated much valuable instruction in a very impressive and gratifying manner; but we cannot say that he has given a picture by any means complete, of geological science in its present advanced state. As an introduction to geology, however, it will be found highly useful, while the number and distinctness of the graphic illustrations, add essentially to the clearness of the description and the general value of the book. That the work is written with spirit and right feeling, the following extract will sufficiently evidence.

'The monuments of changes in the constitution of animal and vegetable beings, and of an universal deluge which was fatal to them both, are so marvellous and multiform, that Baron Cuvier, by their means, has had the talent to create as lively an interest for the ancient empire of the dead, as for the kingdoms of living nature. In accompanying him through the dark cemeteries of the earth, a mysterious gleam from the primeval world penetrates our soul, and solemnly awakens its deepest faculties. We seem to walk among new orders of beings, endowed with extraordinary forms, and exercising paradoxical functions. In one sepulchre we meet with a sloth, not dwarfish as a small dog, like our existing species, but of the gigantic stature of a rhinoceros, provided with enormous arms and claws for suspending itself, according to the instincts of its kind, from trees of colossal growth. In others, we find quadrupeds bearing wings on their toes, crocodiles furnished with fins, but no feet, and lizards of whale-like dimensions. These all speak of a world unlike our own, the fashion of which has long passed away. But that world, the victim of sin, will not have perished in vain; if its mighty ruins serve to rouse its living observers from their slumberous existence, if they lead them to meditate seriously on the origin and end of terrestrial things, and to improve their brief span by the contemplation of the works and ways of Providence.'—*Ure*.

Few words will suffice to characterise the publications of Mr. de la Beche. They are purely and ably practical; and while they will afford effectual assistance to the geological student, and supply much useful and intelligible explanation to the general reader, they may assist the more advanced inquirer by

their facility of reference. The 'Notes' contain illustrations of various points of geological inquiry, some of which have a decided bearing on Mr. Lyell's views. The paper on the 'Geographical Distribution of Organic Remains in the Oolitic Series of England and France,' is excellently done; combining, in convenient space and form, facts and illustrations derived from authorities not always readily accessible. The 'Sections and Views' present, on forty plates, a large and valuable selection of diagrams, chiefly coloured, with succinct, but clear explanations. The study of this volume will do much towards preparing the student for the investigation of nature.

We have added to the present series of available works, the second edition of what may be called a grammar of Oryctology. In this well printed volume, Mr. Parkinson has comprised an extensive and well arranged variety of information on the subject of fossil organic remains; supplying to the learner, an easy and complete introductory manual, and to the well informed, a text-book of convenient reference. The graphic illustrations are copious and distinct.

We close these brief criticisms with a recommendation of mineralogy as an early study. The quick eye, the ready mind, the elastic step of youth, are all favourable to the investigation of natural phenomena; and impressions made while the memory is fresh and unlaboured, are vivid and permanent far beyond those of later years. There is a charm in these inquiries, arising from the peculiar qualities of their objects, their boundless variety of form, hue, character, and combinations, their delightful associations, and the mighty train of reasonings and results to which they lead. Nor can, humanly speaking, a better security be taken against the misemployment of time, than by such an early direction of the mind to a profitable and attractive pursuit.

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- Art. IX.—1. *The Constitution of the Bible Society defended*, in a Letter to the Hon. and Rev. Gerard T. Noel. By Joseph Fletcher, D.D. 8vo. 1s. 6d. London. 1831.
2. *A Letter addressed to the Hon. and Rev. Baptist W. Noel*, occasioned by his Statement and Illustration of certain great Principles of Action, in the Speech delivered by him at the Anniversary of the British and Foreign Bible Society, May 4th, 1831. By Fiat Justitia. 8vo. Price 1s. London. 1831.
3. *A Letter to T. Pell Platt, Esq. F.S.A., Honorary Librarian to the British and Foreign Bible Society*, in Reply to a Letter from that Gentleman. By the Rev. A. Brandram. 8vo. Price 6d. London. 1831.

4. *Naval and Military Bible Society.* The Speeches delivered at the Anniversary General Meeting held at Exeter Hall, on the 10th of May, 1831. 8vo. London.
5. *Observations addressed to the Trinitarian Friends and Members of the Bible Society,* comprehending the principal Arguments in Support of the Proposed Alteration in the Constitution of the Society. By a Clerical Member of the Provisional Committee, sometime Secretary to an Auxiliary Society. 8vo. 1831.
6. *Conduct of the Committee of the British and Foreign Bible Society reviewed.* By Robert Haldane, Esq. 8vo. London. 1831.

TO the divisions and disorders which arose in the primitive churches, how much are we indebted, as having furnished the *occasion* of some of the most important and eloquent portions of the Apostolic Scriptures! And to modern controversies within the Church, we owe some of the most valuable of uninspired compositions. Much as we regretted, at first, the renewed attack upon the constitution of the Bible Society, as coming from a quarter in which we have not been accustomed to look for adversaries, we begin to think that the exposition and defence of the grand principles of the Society, which it has called forth, will prove of so much lasting service, both to the Institution and to the cause of truth, as will more than compensate for the disturbance of harmony. Dr. Fletcher's 'Letter' alone would go far towards reconciling our minds to the occasion, unhappy in itself, which has elicited so luminous and powerful a vindication of the two Protestant principles upon which the Society is grounded; and we must indulge ourselves in citing somewhat copiously from his pages.

'The controversy,' says Dr. F., 'which is now unhappily agitating the friends of the Bible Society, and causing the bitter waters of strife to spread in all directions, is of so momentous a character, and involves in its decision such important consequences, that it is incumbent on every supporter of that Society to defend, to the utmost of his power, the purity, simplicity, and integrity of its constitutional principles. Those principles appear, to my own mind, self-evident and incontrovertible. The recent attempt to introduce a *test* in the Bible Society, produced something like the effect which results from the startling paradoxes of scepticism, when it assails the settled assurances of the mind on those points of historic belief or moral conviction, which had been heretofore regarded as fixed and incontrovertible. I have always been accustomed to consider the constitution of the Bible Society as impregnable on two grounds: first, *that it recognized the supreme and exclusive authority of the Scriptures*; and, secondly, *that it admitted the right of private judgement in matters of religion*. These principles are the vital elements of Protestantism. They are no less essential to Christianity; and they are sustained by an accumulation of proof which gives to each and to both, the weight of moral demonstration.

‘In the first establishment of the Society, almost every objection brought against it, might have been resolved into an opposition to one or other of these principles. Its constitution was the object of virulent attack and most unrighteous misrepresentation; but whatever was the pretext of its opponents, all might have been reduced to the allegation, that its terms of admission were *not exclusive*, and that it presented its expanded portals for the reception of all, without exception, of every name and every clime, who professed to acknowledge the authority of the Holy Scriptures. The objection was itself the strongest argument in the Society’s defence. It was its characteristic excellence, and the very crown of its glory, that it prescribed no preliminary inquiries, instituted no tests, and required no subscription to creeds and formularies. It therefore proposed no act of worship, or exercise of fellowship, which might so operate on the minds of the weak, the timorous, or the prejudiced, as to commit them unwittingly into an approbation of principles which they could not sanction, or a communion with persons whom they would be unwilling to recognize. Its projectors and first supporters were all, without exception, I believe, of what are termed evangelical principles, and, therefore, individually believers in the Holy Trinity. But their enlightened and comprehensive views went beyond all personal and sectarian considerations. They knew that the moment they selected any one principle of the great system in which they agreed, as the peculiar and distinguishing feature of their Society, there would be instantly introduced materials for debate. However they might have agreed in the abstract proposition, other principles, they knew, would be so associated, in different degrees and proportions, mixed up with more or less of error, that no *single* proposition would be a satisfactory guarantee for the prevention of what some would have been disposed to exclude. There was therefore no medium between a constitution *altogether exclusive*, and which would have confined the Society to a section of the Christian church, and a constitution of an *unexclusive* character. The one object aimed at, required no limitation; while the immense magnitude of the work to be achieved, and the prodigious expenditure that would be necessarily involved in its prosecution, demanded and justified universal co-operation. Thus the constitution was settled on a large and unrestricted basis. It disarmed intolerance, conciliated prejudice, and afforded the most scrupulous no ground of reasonable offence.’ pp. 4—7.

Dr. Fletcher states it as his deliberate conviction, that, such being, unquestionably, the original Constitution of the Society, the Committee, ‘as *trustees*, appointed to execute the provisions of a specific deed, agreed upon by the unanimous concurrence of thousands and tens of thousands of the friends of ‘the Bible,’—ought never to have entertained at all the proposition to make so fundamental a change.

‘I feel warranted,’ he says, ‘in asserting, that the moment a member of the Committee introduced a question which directly tended to violate the constitution, it became that Committee to have put it down *instantly*, and ended at once all discussion. Complainants in these cir-

cumstances there might have been ; clamour and calumny might have furiously stormed on the occasion ; the orthodoxy of one might have been assailed, and another might have been suspected of neologism. Intolerance and dogmatism might have uttered their wailings and declamations, and— what then ? Why, the abettors of these decisive measures would perhaps have formed a separate Society. Let them have done so, and made it another arena for polemic exhibitions and special pleadings against all who differ from them. If the Continental Society had not afforded them ample room and verge enough for assailing all the heresies of Germany and all the schismatics of Britain—and the Reformation Society had not been a sufficiently extended theatre for theological contentions, they might have established a new Eclectic Society, and have fenced it round with such provisions and enactments, as would have excluded from the protected enclosure, all but ultra-doctrinalists of various hues, though united in the most determined opposition to every thing which bears the name of candour, tolerance, and Christian charity. In the mean time the Committee of the Bible Society would have pursued its course of sublime benevolence. Communications from all parts of the world, proving that course to be marked by the approbation of the Most High, would have gladdened their hearts, and encouraged them to pursue their “labour of love ;” and when they had retired from the scene of their deliberations, they would have been cheered by the remembrances of tranquil joy and devout satisfaction, instead of enduring the irritation produced by distracted councils and angry collisions.’ pp. 16, 17.

Referring to the measure proposed by Captain Gordon, Dr. Fletcher urges the unanswerable question, ‘Why should the ‘excluding requisition be confined to such as hold not the doctrine of the Trinity, when there are thousands with whom, on ‘religious grounds’, real Christians ‘could have no consistent ‘fellowship?’

‘If the reasonings which apply only to the communion of a Christian church are made, by an unnatural and forced analogy, to apply to the Bible Society, then the whole system must be remodelled ; the terms of admission must be strictly such, and such only, as ought to regulate admission to a Christian church ; every essential doctrine of the gospel must be added to the prescribed test, otherwise the communion would be vitiated, and the fellowship of unbelievers would mar the glory of the Society ; the test of doctrine must be combined with a test of character, else the heresy of a bad life will be thought less dangerous than that of an erroneous principle ; and thus the investigation and supervision which are proper and consistent in churches formed on Christian principles, must be applied to the extended community of a Bible Society, in all its dependencies and ramifications ! Unless the supporters of this rash innovation are prepared to follow out their principle to all its legitimate consequences, they have proved themselves the most ill-advised reformists that ever lifted themselves into consequence, by gratuitous interference and precipitate zeal.’ p. 25.

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‘ I will yield to no one in a decisive conviction of the momentous character of those great principles which Socinians reject, and by which rejection their system is, in my own deliberate judgement, awfully opposed to the truths of the gospel. On all proper occasions, I would unite with others in bearing my protest against their errors, as subversive of the characteristic doctrines of Christianity. But great and lamentable as is their apostacy from “the faith once delivered to the saints,” they do not reject all the discoveries of revelation. While they maintain the divine authority of the Scriptures—appeal to their testimony as the professed rule of their belief—hold, in relation to some views of the mission, character, and doctrines of Christ, what is accordant with the truth—and in reference to the general evidences of the Christian revelation, are amongst the most able advocates and supporters of its authority, and have eminently subserved its cause—can you persuade yourself to think, that *in no sense* they are entitled to be called Christians? It surely cannot be forgotten that such writers as *Lardner*, and *Pierce*, and *Clarke*, and *Locke*, may be justly reckoned amongst *Christian* writers, whatever may have been the Socinianism of some, or the latitudinarianism of others. The established usages of language, in reference to parties and systems, require that we should in fairness, derive our conventional designations, not from the charges or constructions of adversaries, but from their own avowed and accredited professions. Justice, as well as candour, requires this mode of procedure. It may be presumed that those who differ from us, know their own principles as well as we do; and if we have an honest desire to convince them of their errors, and induce them to examine our arguments, are we likely to succeed by telling them *in limine*, that we do not give them credit for their own reiterated and solemn acknowledgements? Every man, who professes to believe in the divine authority of the Christian revelation, is entitled to be called a professed Christian. We secure no small advantage in our reasonings for his benefit, by admitting that profession. We may question his consistency, and endeavour to convince him of his danger. Availing ourselves of the principles which he receives, we may more successfully attempt to dislodge from his mind those errors which he has unhappily associated with those principles, and by which he has neutralized their force, and rendered them “of no effect.”’ pp. 31, 32.

It is a remarkable fact, that, during the last twenty or thirty years, Socinianism has, in our own country, visibly and extensively diminished. We know that this has been disputed, but it is by persons who know nothing about the matter. Its power as a system, so far as it can be ascertained by the numbers and moral influence of a party, has been, *Dr. Fletcher* remarks, amazingly reduced; and he adds:

‘ I know it to be an unquestionable fact, that *even Socinians* have become the recipients and advocates of evangelical truth, by means of their connexion with the Bible Society. Had a test of orthodoxy been proposed as a condition of their admission, they would have felt them-

selves proscribed, insulted, and even calumniated as enemies to the Bible. Their unhappy prejudices would have been confirmed; and no possible good could have resulted from the restriction that would compensate for the positive evil that would have been the immediate and inevitable result.

‘ But in the case before the public, the separation contemplated by the Sackville-street agitators, is not only inexpedient and unjust,—it is *impossible*. They are endeavouring to accomplish a separation that cannot be effected. Those who do not hold the doctrine of the Trinity are as much members of the Society as those who do hold it. They are indeed few in numbers, but they are *in* the Society, and in it by virtue of the principles which support its constitution. They have given their money to it;—and some have bequeathed legacies on its behalf, who are gone to that world where there will be no controversy on the subject. The money thus subscribed and bequeathed was given with a distinct recognition of the constitutional principle of the Society, and would not have been given if that principle had not been considered by them to be as firm and irrevocable as the truth of the Bible itself. Thousands and tens of thousands who were never in any degree identified with Socinians, have precisely the same conviction *on this subject*; and on this ground alone they make common cause with them. These were the views and feelings of the immense majority that indignantly rejected the amendment at the Annual Meeting. They were not Socinians! To assert it is unwarrantable and unjust; it is a positive calumny, the effect of which is most injurious, because it conveys to the world an erroneous impression, and can tend only to the direct advantage and aggrandizement of the very party, whose exclusion was contemplated by the proposed alteration. It was not sympathy with Socinianism, but sympathy with the Society’s essential principles, and a determination to abide by them as fixed and unalterable, that produced the unshrinking and magnanimous decision of that day. **THAT DAY SAVED THE BIBLE SOCIETY; AND THE STORM THAT PASSED OVER IT HAS ESTABLISHED IT ON A FIRMER BASIS, AND MADE IT MORE THAN EVER IMPREGNABLE!**’ pp. 47, 48.

Nothing, however, can be more grossly disingenuous than the whole conduct of the Sackville-street party; or more revolting than the system of personal calumny, which seems to be an element of modern fanaticism. Referring to the ungenerous attack made upon the learned and laborious Editor of the Comprehensive Bible, and the still baser reflections cast on one of the Secretaries of the Bible Society, Dr. Fletcher asks: ‘ Whose reputation is safe, if heresy is to be the exclamation, whenever a man may happen to differ from the self-constituted oracles of modern coteries?’ Mr. Haldane’s pamphlet is a frightful specimen of malign and infuriated zeal, spurning alike the restraints of courtesy and the obligations of truth. His hatred of the Bible Society amounts to a sort of *monomania*. He tells us, that the Society have ‘ excluded God from their counsels’,—and that He has consequently ‘ frowned upon them, and scat-

‘tered the builders’,—that they have alienated, *with scarcely an exception*, the whole of the Established Church of Scotland, and the great body of other Christians in that country; and he calls upon all the Auxiliary Societies to follow their example, in withdrawing their confidence from the Parent Committee. The representation, as regards Scotland, is scandalously untrue. With regard to this country, we are happy to lay before our readers the following Resolutions recently passed by the Committees of two Auxiliary Societies, which, we doubt not, will be re-echoed throughout the country.

‘ Preston, June 15th, 1831.

‘ At a Meeting of the Committee of the Preston Auxiliary Bible Society, the following Resolutions were unanimously and cordially adopted.—

Resolved,

‘ I. That this Meeting, lamenting the unseemly inroad made upon the harmony of the last Anniversary of the British and Foreign Bible Society, notwithstanding the satisfactory statements previously made by the President, Vice-Presidents, Committee, and Secretaries, wish to convey the expression of their unabated attachment and respect to those long-tried and efficient and esteemed Officers of the Institution.

‘ II. That this Meeting, consisting of Members of different Religious Communions, never supposed that in joining the British and Foreign Bible Society they either made any compromise of their own private opinions, or gave any sanction to those of an opposite nature entertained by other Members of the Society.

‘ III. That as the utterance of sentiments usually termed Orthodox has never met with interruption in the Meetings of this Auxiliary Society since its formation in 1812—nor in any other place, so far as the knowledge of this Meeting extends—they cannot consider the subject of complaint to be a practical evil, or dangerous to the Society.

‘ IV. That, in the judgment of this Meeting, the Ninth Rule cannot fairly be understood to wear the character of exclusiveness, recently ascribed to it; especially when it is taken in connection with the Third and Thirteenth Rules, and with the early invitations of the Secretaries to Ministers of all Denominations, including even those whom it is now sought to banish from the Society.

‘ V. That this Meeting, believing the Holy Scriptures to be the fountain of Truth, and feeling sincere compassion, not only for Jews, Mahomedans, and Pagans, but also for those who, professing to be followers of Jesus Christ, have unhappily embraced the errors of Arius or Socinus, nevertheless derive satisfaction from knowing that any of these have co-operated in the circulation of the Sacred Volume, inasmuch as it may prove of incalculable benefit to their own minds, as well as to those to whom they assist in sending it.

‘ VI. That the passages of Scripture, 2 Epist. John, x. 11; Neh. xiii. 3, 8; 1 Cor. v. 11; and others of like import, seem to this Meeting to have been misapplied to this question, from an exaggerated

view of what is implied in the Membership of the Society: and that Matt. xiii. 29. Luke ix. 49, 50. appear much more relevant to the case.

‘VII. That the exclusion contemplated would be extremely difficult to be put in practice fully; and would imply a countenance of all who remained in the Society, which, in some instances, this Meeting might find very painful, and highly objectionable.

‘That, according to the judgment of this Meeting, the simple, well-defined, and glorious object of the British and Foreign Bible Society, together with the unassuming and unfettered nature of its composition, involve in them its stability, permanence, and vast extent of usefulness—That in its past proceedings it has well deserved the magnificent support which it has received—That attacks upon its original constitution, by its professed friends, are deeply to be deplored, and earnestly to be deprecated—and, That it is devoutly to be wished that the Society may uninterruptedly continue its most beneficial career, and increasingly, through the blessing of the Holy Spirit of God, promote the welfare of the world.

‘R. C. WILSON,
‘V. P. of the Preston Auxiliary Bible Society.’

‘Hull, June 20th, 1831.

‘At a Meeting of the Committee of the Auxiliary Bible Society of this Town and Neighbourhood,

It was Resolved unanimously,

‘I. That this Committee regard with gratitude the faithful, judicious, and successful labours of the Committee of the British and Foreign Bible Society; sincerely sympathize with that Committee under the painful circumstances in which they have of late been placed; and are anxious to cooperate with them, and to strengthen their hands, in the important services in which they are engaged.

‘II. That this Committee are satisfied that the simple and definite object of the British and Foreign Bible Society is such as may properly admit the co-operation of all persons willing to concur in it; and that the greatest advantages have accrued from the unrestricted constitution of the Society in this respect. That they therefore deprecate all infringement of this original principle of the Institution, and all such alteration or interpretation of its Laws as would introduce a Test in the admission of Members: not doubting that an adequate remedy will, in each particular case, be found for any incidental inconvenience which may arise from adherence to the present Rules, as hitherto interpreted.

‘III. That this Committee are deeply conscious of the necessity of acknowledging their entire dependence on Almighty God, and seeking His blessing in every thing; and that without the accompanying grace of His Holy Spirit, even the Sacred Scriptures will prove “the savour of death,” and not of life, to those who receive them. That they therefore contemplate, with heartfelt pleasure, the facts—that in the Reports and Proceedings of the Society this principle has ever been recognised; that the Members have been constantly taught to seek the Divine Blessing on their labours; and that those addresses have ever been best

received, which most directly tended to lead them so to do: and that hence there is abundant reason to be assured that the Meetings of the Society have been, in the most important sense of the word, Meetings of Prayer and Praise. That the Committee are convinced that this state of things is satisfactory, and as much as is to be aimed at under existing circumstances of the Church of Christ; and that it would be highly inexpedient that any Law should be passed binding the Society to introduce Public Prayer into its various Meetings.

‘IV. That these Resolutions be signed by the Members present, and transmitted to the Committee of the Parent Society.

‘(Signed) CHARLES LUTWIDGE,
‘V. P. Chairman, &c.’

We have left ourselves no room to notice the other pamphlets on our list. Mr. Brandram's Letter to Mr. Platt, is a very concise, pointed, and temperate reply, paragraph by paragraph, to that gentleman's strange epistle. We cannot refrain from expressing our admiration of the firmness, moral courage, and admirable spirit, which the estimable Secretary has displayed under the very trying circumstances in which he has been placed. To all who know him, the malignant aspersions with which he has been assailed, can excite no other feeling than indignation or pity towards his implacable calumniators. The Letter addressed to the Hon. and Rev. Baptist Noel, is a mild and forcible expostulation with that gentleman, as to the inconsistency of the principles maintained in his speech, with his association with Socinians and others who deny the gospel, *within* the Established Church.

‘I believe’, says the Writer, ‘that, by exciting discussion respecting religious tests and public prayer in relation to the purity and practice of the Bible Society, you and your brethren have done that in relation to the Church which you never anticipated,—you have directed the eyes of numbers to such inconsistencies in the Evangelical clergy as I have been pointing out to you in this letter: they are wondering how it is that *such* men can tolerate, and oppose, the same thing at the same time—how it is that they can actually do what they condemn: they are inquiring into the reason of this; and their inquiries are likely to terminate in conclusions by no means creditable to their legal instructors. For myself, I consider that every one of the clergy who held up his hand at Exeter Hall in favour of either of the amendments, did, by that act, declare his dissent from the Church of England; he publicly condemned a union in which at present he lives, and moves, and has his being.’ p. 38.

It will, probably, be discovered by the Sackville Street Reformers, before long, that they have placed themselves in a predicament somewhat embarrassing to themselves as Churchmen, and have taken a position which it will be inconvenient to maintain, and not very honourable to abandon.

NOTICE.

Art. X. *Edwin; or Northumbria's Royal Fugitive restored: a Tale of Saxon Times.* By J. Everett. pp. 192. London. 1831.

THIS is a pleasing and simple Tale of the early times of our Saxon forefathers. The design of the Author has been, as he informs us, to delineate the rude state of the kingdom, prior to the general diffusion of Christian knowledge, and the subsequent triumph of Christianity over heathenism in its Saxon form. It may, therefore, be properly regarded as a religious Poem; and for the purity of sentiment it contains, and for its animating representations of the power of Christian truth, we can cordially recommend it to our readers. The Author has selected the stanza so successfully employed by Mr. Montgomery in his "Wanderer in Switzerland"; a form of verse not the most easy to manage, with great and striking success, through a long poem. It requires all the poet's art to prevent it from falling into something like monotony. Mr. Everett seems, however, to have been aware, that this measure, while it is, perhaps, less adapted to the highest flights of genius, is yet admirably calculated to embody all that is simple and graceful in poetic feeling. Simplicity of expression and diction is, however, another matter; and the Author has something to learn and attain to in this respect. We give, by way of specimen, a few stanzas from the conclusion of the first book. The Author is describing the first burial-ground of the Christians in Britain.—

- ' One sweet spot is girt around,
Where the body may repose;
Beauteous flowers bedeck the ground,
And the hedge displays the rose.
- ' To the sun's reflected beam,
Like a mirror in the light,
Near it, glides a limpid stream,
Sparkling in the gazer's sight.
- ' Flowing on—it knows no rest;
Clouds and beams, in sportive train,
Course across its peaceful breast,
As it hastens to the main.
- ' Pure as Charity, and free,
Noiseless are its blessings strew'd,
Freshening every flower and tree,
Waving on its banks renew'd.
- ' So let peace this breast pervade,
Love its ceaseless streams afford,
Till the wilderness is made
Like the garden of the Lord!'

ART. XI. LITERARY INTELLIGENCE.

In the press, *Elements of the Differential and Integral Calculus*, comprehending the Theory of Curve Surfaces and of Curves of Double Curvature. Intended as a Sequel to the Analytical Geometry. By I. R. Young.

The Holy City of Benares will be Illustrated in a Series of beautifully finished Plates, delineating the most striking objects to be found in this extensive and distinguished seat of Hindoo Learning. The whole executed by James Prinsep, Esq., during his Ten Years' Official Residence in Benares.

The Rev. William Liddiard, Author of the "*Legend of Einsidlin*," is about to publish a Tour in Switzerland, in One Volume 8vo., interspersed with Poetry connected with the various Scenes for which this beautiful Country is so preeminent.

Captain Head is now preparing a Series of Views to Illustrate the very interesting Scenery met with in the Overland Journey from Europe to India, by way of the Red Sea, through Egypt, &c., with Plans and accurate Maps of the various Routes; Descriptions of the Scenery, and useful Information for the guidance of future Travellers.

Biblia Sacra Polyglotta textus archetypus versionesque præcipuas ab ecclesia antiquitus receptas, necnon Versiones recentiores Anglicanam, Germanicam, Italicam, Gallicam, et Hispanicam, complectentia. Accedunt Prolegomena in textuum archetyporum, versionumque antiquarum crisin literalem, auctore Samuele Lee, S. T. B. Academiæ inclytæ Fredericianæ Hallensis, S. T. P. Societatum, Asiaticæ Sc. Parisiensis Socio Honorario, Asiaticæ Britannicæ et Hibernicæ Regalis item Socio, Literariæ Regiæ Associato Honorario, Philosophicæ Cantabrigiæ Socio, necnon Linguae Hebrææ apud Cantabrigienses Professore Regio.

This important Work will form one volume folio, and be published in the course of the month of July.

In the course of July will appear, A Translation of the New Testament into Hebrew, printed with the Points. Other editions of the same:—Hebrew and English, Hebrew and Greek, Hebrew and German, and Hebrew and French.

The long-expected Prolegomena, by Professor Lee, in Quarto, is ready for delivery to the Subscribers.

Just ready for publication, *The Second Edition*, corrected and enlarged, of "*The Village Blacksmith; or Piety and Usefulness Exemplified, in a Memoir of the Life of Samuel Hick, late of Micklefield, Yorkshire.*"

In the press, *The Reign of Terror; the Sacred Grove; and other Poems.* By James Everett.

Shortly will be published, in One Volume, foolscap, a Series of Tales, describing some of the Principal Events that have taken place at Paris, Brussels, and Warsaw, during the late Revolutions; with a few other Miscellaneous Pieces. By F. W. N. Bayley, Esq., Author of "Four Years in the West Indies," &c. &c.

Shortly will be published, "On the Prevailing Neglect of Pastoral Duty in Dissenting Churches." By P. Henson.

ART. XII. WORKS RECENTLY PUBLISHED.

HISTORY.

The History of Poland, from the earliest period to the present Time. By James Fletcher, Esq. of Trinity College, Cambridge. With a Narrative of the recent Events, obtained from a Polish Patriot Nobleman. 8vo.

Ecclesiastical History, in a Course of Lectures, delivered at Founder's Hall, Lothbury, London. By William Jones, M.A., Author of Lectures on the Apocalypse. Vol. I. 8vo. 12s.

MISCELLANEOUS.

Pluralities Indefensible. By Richard Newton, D.D. 8vo. cloth. 3s.

Killarney Legends, arranged as a Guide to the Lakes. Edited by T. Crofton Croker, Esq. In one neat pocket volume, with six illustrative Engravings.

Select Library, Vol. III.; being the third Volume of Polynesian Researches during a Residence of nearly eight Years in the Society and Sandwich Islands. By William Ellis. 6s.

The People's Book; comprising their Chartered Rights and Practical Wrongs. 12mo. 5s. 6d.

A Letter addressed to the Hon. and Rev. Baptist W. Noel, occasioned by his Statement and Illustration of certain great Principles of Action, in the speech delivered by him at the Anniversary of the British and Foreign Bible Society at Exeter Hall, on Wednesday, May 4, 1831. By Fiat Justitia. 8vo. 1s.

The Constitution of the Bible Society defended, in a Letter to the Hon. and Rev. Gerard T. Noel. By Joseph Fletcher, D.D. 8vo. 1s.

THEOLOGY.

Daily Communings, Spiritual and Devotional. By Bishop Horne. In a small pocket volume, gilt edges, 2s. In silk, 2s. 6d.

Practical Remarks on the Book of Genesis, adapted for Family Worship. 8vo. New Edition. 7s. d.

The Key which opens the secret Cabinet of the Vatican, and discovers various frauds and forgeries that have been foisted into the New Testament, and upon which the Rock of Rome has been supported for nearly fifteen hundred years: also mystical Babylon made manifest: the Beast and the Seven Kings of the Apocalypse clearly personified in existing characters, and the Prophetic Period proved. The entire preceded by an admonitory Letter to the Pope. By Zach. Jackson, Author of Restorations and Illustrations of Seven Hundred Errors in Shakspeare's Works. 8vo. Part I. 6s.

On the Character and State of those who, though always learning, never come to the Knowledge of the Truth: a Sermon, delivered at the Association of Baptist Churches, held at Frome, May 26, 1831. By Thomas S. Crisp, of Bristol. Published by request. 8vo. 1s.

The Works of the Rev. Robert Hawker, D.D. late Vicar of Charles, Plymouth, with his Memoir. By the Rev. Dr. Williams. 10 vols. 8vo, with portrait, demy. 6l. 6s. Royal paper, (of which only a limited number has been printed,) 12l. 12s.

Also, published separately, Memoirs of the Life and Writings of the Rev. Dr. Hawker. By the Rev. John Williams, D.D. of Stroud. With portrait. 8vo.

* * The Title and Index to Vol. V. will be given in the next Number.